INTERNATIONAL JOURNAL of Religious Education

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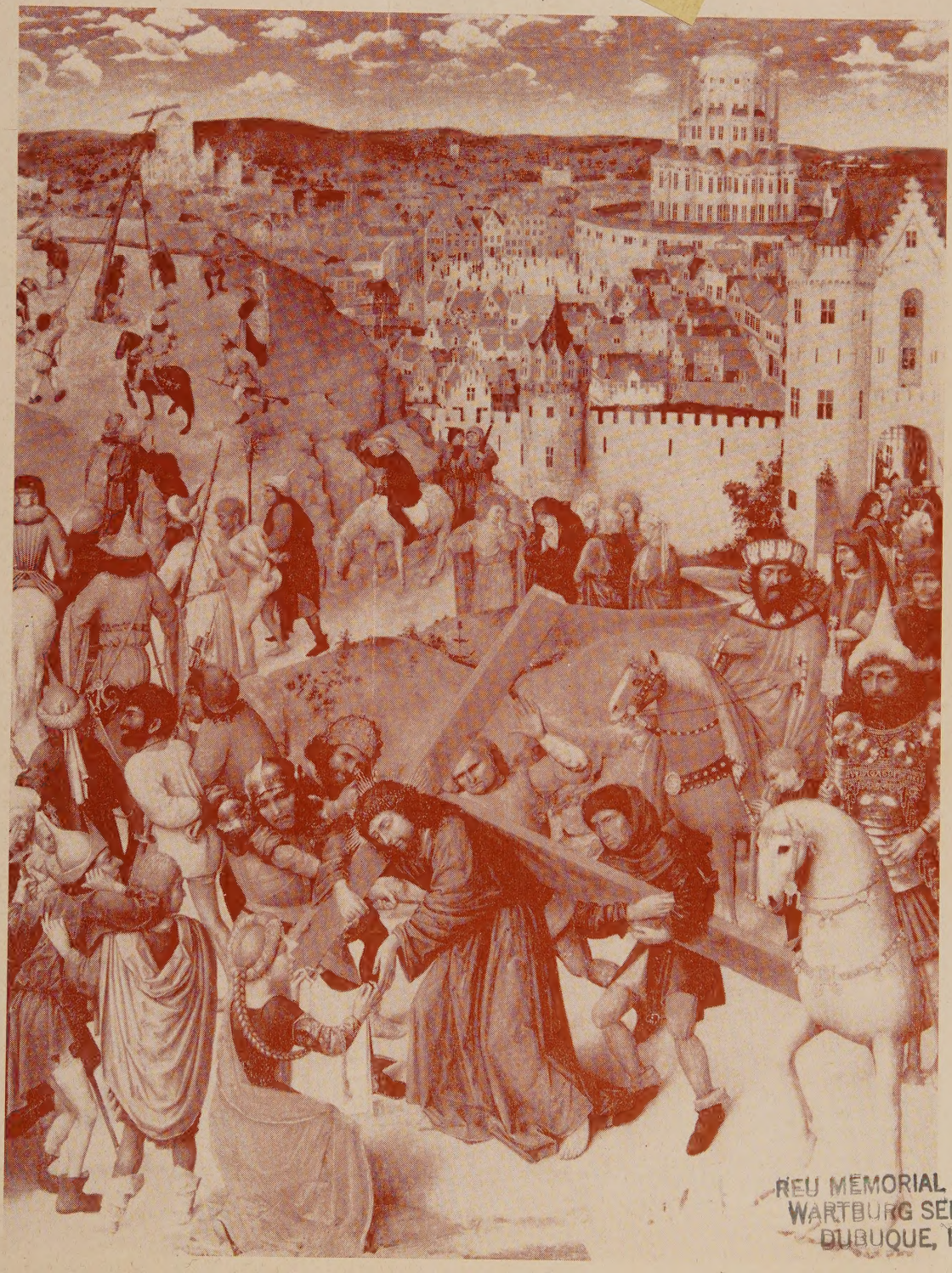

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International Journal of Religious Education

MARCH, 1947

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"Christ Bearing the Cross," Flemish School, Late XVth Century. Bequest of George D. Pratt. *Courtesy of the Metropolitan Museum of Art, New York City.*

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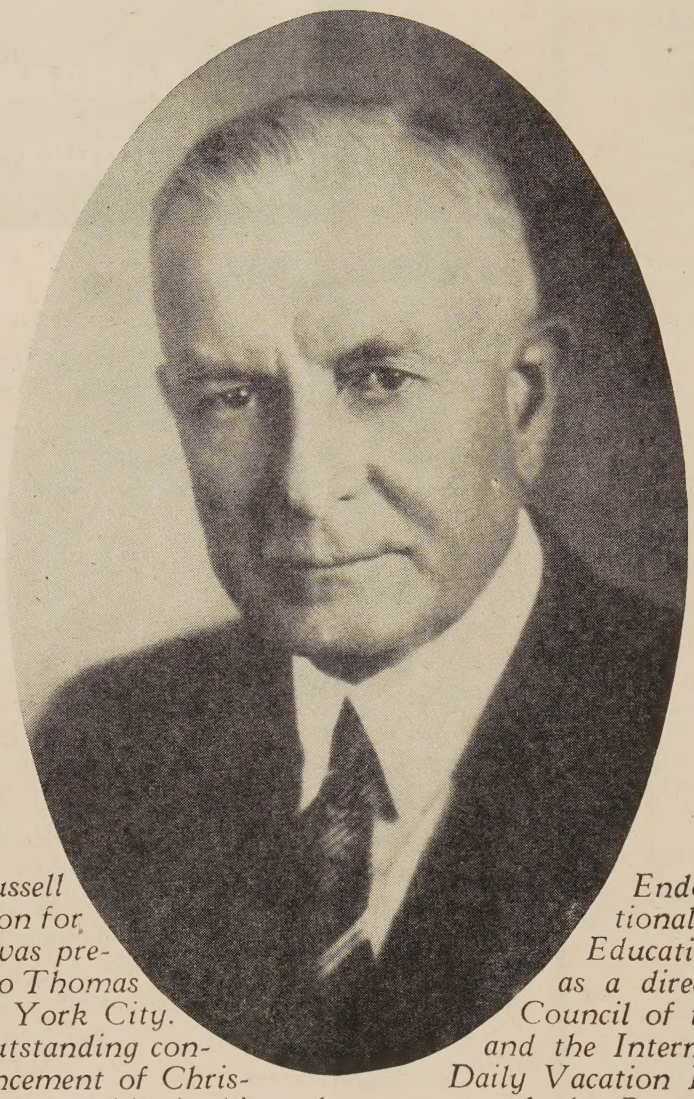

THE 1947 Russell Colgate Citation for Distinguished Service was presented on February 12 to Thomas John Watson of New York City. The award, "for his outstanding contributions to the advancement of Christian education through personal leadership and influence," was made at an all-Council luncheon at Grand Rapids, Michigan, during the 25th annual meeting of the International Council of Religious Education. The citation was in the form of a hand-illuminated testimonial as well as a watch chain emblem.

Mr. Watson, who is president of International Business Machines Corporation, is a prominent Presbyterian layman whose religious and cultural interests are world-wide in scope. He is a member and Trustee of the Brick Presbyterian Church in New York City. He is a trustee of Columbia University, the Carnegie Endowment for International Peace and the Religious Education Foundation, as well as a director of the Protestant Council of the City of New York and the International Association of Daily Vacation Bible Schools. He is a sponsor of the Post War Program of the World's Sunday School Association, and also a sponsor of the American Mission to Lepers. He is international commissioner and chairman of the foreign relations committee for the Boy Scouts of America.

The Russell Colgate Award is annually made upon vote of an electoral college of 1247 laymen and women of the United States and Canada who are nominated to this post by the denominations and councils within the International Council of Religious Education. The winner in 1946 was Alfred H. Avery of Malden, Massachusetts.

Thomas John Watson

When we open our Bible

By Roy L. Smith*

IT IS A MOMENT of profound significance in any Protestant service of worship when the minister steps forward to the pulpit and, with quiet dignity and sincere reverence, opens the Holy Bible and begins to read therefrom to the waiting people.

It is an act of sublime faith based on the belief that God has provided a tangible meduim through which he can reveal his mind and will directly to the soul of the individual believer, altogether independent of any institution or priestly office.

Between the Roman Catholic and the Protestant attitudes toward the scriptures there is a difference as wide as that between the two poles. The former says; "In the Bible there is the recorded mind and will of God, but you cannot understand it without the help of the Church." The latter says; "In the Bible you will find the mind of God revealed and his will made plain; read it and discover it for yourself with the help of the Holy Spirit."

The Protestant insistence upon the importance of the open Bible is no mere empty phrase. It is of the very essence of Protestantism. It is based on the doctrine of the individual's personal relationship to God.

According to the Protestant faith, every man, by the very fact of his creation, is made capable of fellowship with God. This means that the humblest human being is capable of knowing at least some part of the mind of God and sensing some part of the will of God, and all this entirely independent of any intermediary except Jesus Christ himself.

When a Protestant opens his Bible, then, it is in the belief that somewhere among its ancient lines and archaic phrases he will discover the will of God for himself and for his own life. He does not need any priestly interpreter at his elbow to tell him what the sacred chapters mean; he believes the Holy Spirit of the living God will lead him "into all truth," according to the promises given unto all men by Jesus Christ, the Son of God.

And this, according to Christian testimony, is exactly what has happened again and again. Moreover, any Christian may expect it to happen in his own experience.

One of the most famous instances of such an experience is that of John Wesley at the little meeting held in Aldersgate Street, on that historic night when the little Oxford scholar felt the "strange warming of his heart."

A humble believer, without priestly ordination or scholastic title, was reading from Luther's "Introduction to Romans." Hundreds of men had read it before, and thousands have read those identical lines since, without any miracle taking place as a consequence. But in that divine hour when the soul of John Wesley was groping for the light and truth of God the Holy Spirit illuminated dull words so that they glowed with a radiance that set a great spirit on fire.

John Wesley's discovery of God was a spectacular occurrence, and the life he lived thereafter had a profound effect upon human history. But millions of the "humble and nameless" who have approached God through their scriptures have experienced revelations no less vivid and convincing to themselves. They have lifted their eyes from reading their New Testaments with the profound conviction — so fixed that it has altered all their life — that God had made himself plain to them while they read.

Evangelistic literature is full of the stories of individuals who have been converted to faith in God through Christ as a result of reading some scrap of scripture. There is, for instance, the story of the man from El Valle, Panama, who found two sheets torn from the New Testament, half-buried in the sand along the sea shore. He was fascinated by the little he could read, enlisted the help of a friend, and without the assistance of any priest or minister, entered into a glowing spiritual experience. A few years later, out of gratitude for his conversion, he built a church for the accommodation of Protestant worship and provided for the distribution of the scriptures.

There is a very great deal in the Bible which only the scholars can explain, of course. Historical references must be cleared up; literary devices must be explained in some instances; archaic words and phrases must be interpreted. But it is a fixed belief of Protestantism that there is enough plain truth lying out upon the surface of the scriptures that even the dullest and the most unlettered is able, through reading the Bible for himself, to discover the will of God in his own life.

It is one of the strange and interesting facts of experience that the public reading of the scriptures has produced spiritual results of amazing variety. A single lesson read to a congregation of a hundred devout persons may deposit a hundred different spiritual impressions. To each according to his need. The versatility of the Holv Spirit is nothing short of miraculous.

Even more, the divine assistance that is provided for the devout and reverent reader who studies the scriptures in the privacy of his own home is beyond estimate. Again and again it happens that a word, a phrase, or a complete text seems to leap out from the page in response to some desperate need, as if it had been written specifically for him. Or, as it so frequently happens, we suddenly see spiritual meaning in words which we have read, uncomprehending, on innumerable occasions before. "The word of God matches the need of man."

It is one of the fundamental beliefs of Protestantism that God will always meet the honest soul somewhere among the scriptures, and lead him into the way of life.

* Editor, *The Christian Advocate*, Chicago, Illinois.

Examination time for religious education

The Committee for the Study of Christian Education makes its report

By Frank Grebe*

JUST ONE HUNDRED YEARS AGO—in the spring of 1847—Horace Bushnell, a Connecticut Congregational minister, published a book called *Discourses on Christian Nurture*. This book had an electrifying effect because, for the first time, it "effectively turned the current of Christian thought toward the young." To Dr. Bushnell's writings and their influence is very largely due the launching of modern religious education.

Now, one hundred years later, a group of the best minds connected with all phases of that far-flung movement have appraised the course of religious education and have planned for the next twenty-five years. Their work has been summarized in popular form in the book, *The Church and Christian Education* by Paul H. Vieth, Horace Bushnell Professor of Christian Nurture at the Yale University Divinity School.

One of the members of that Study Committee here tells about the extraordinary group of people who worked on it and some of the things they thought and wrote.

AN INNOCENT LOOKING LETTER started it all for me — a letter dated February 29, 1944. It was a letter from the International Council of Religious Education — another one — but this one was signed by Dr. Roy G. Ross, the General Secretary. I was being invited to become a member of a committee to study the problems of Christian education and to make plans for the future of the Council and the religious education movement. It sounded stimulating, and I accepted.

Three years have passed. Many meetings have been held. Committees and sub-committees have met early, late and often. The final results are internationally important for— but first let me tell you something about the interesting side-lights on this Committee for the Study of Christian Education.

Who was there and how it started

The first meeting was a three-day session, in the Hotel Governor Clinton in New York in October, 1944. When I arrived I saw men I knew — Dr. John Bennett of Union Theological Seminary, Dr. Harry Stock of the Congregational Christian Churches, Walter Jenkins of the Board of Christian Education, Presbyterian Church in the U. S. A., Willis Ford of the Council of Churches of Maryland-Delaware, Dean Weigle of Yale Divinity School, and Dr. Nevin Harner, then at the Evangelical Seminary in Lancaster, Pennsylvania and now president of Heidelberg College. Still more men and women came. Nearly forty people attended that first meeting.

The room had been well-chosen. The tables with the familiar green-baize covering were arranged in U shape. The usual trays of glasses and pitchers of ice water (omens of dry speeches) were in place. A neat notebook and yellow pencil at each place evidenced someone's thoughtfulness and expectation. This thoughtfulness marked all subsequent meetings.

"What's it all about?" In the preliminary stages of our first meeting, this question was in the air more than once, but very soon we became aware of the presence of several guiding hands which seemed to point if not push us in the same direction. If a less democratic atmosphere had prevailed, we might have heard a firm voice say: "Gentlemen, this is the question: In the light of the past twenty-five years of the Christian education movement in this country and in Canada, what can we now do to plan for the next twenty-five years in order to produce a more effective kind of Christian education in the community and throughout our two nations?" This was the problem — as simple as that.

Dr. Roy G. Ross then gave a statement of background. In his paper, "The Scope and Structure of the Movement for Christian Education," he presented many well-known facts and many facts not so well known, about Sunday school membership and leadership. He presented a panoramic view of the Christian education movement at work inside the church with all ages, and outside the church in all its agencies — denominational, interdenominational, local, state and nation-wide, national and international. One of these agencies, the International Council of Religious Education, has a singularly successful program. Nevertheless its crowning significance is its discontent which drives it to a critical analysis of its structure and its program in the desire to become an increasing influence in the formation of America's future.

After Dr. Ross's paper, four extremely provocative papers were read. They were the four springboards which propelled us into the four directions of the compass. Professor Nevin Harner's paper was entitled "Christian Education and Today's Needs." In his inimitable style, Dr. Harner reminded us that the Christian Church for many centuries did not interest itself in teaching children. "The Sunday School is only 164 years old—two good, long lifetimes. The Christian Endeavor Society, prototype of many youth societies and fellowships, is 63 years old, less than the allotted three score years and ten. The vacation school is about 44 years old. The week-day religious school is only 31 years old. In a technical sense religious education is a child of our own century with its spectacular developments in psychology and pedagogy."

By the time the discussion of Professor Harner's paper was concluded I began to look around at the men and

* Associate Minister, Westminister Church, Buffalo, New York.

women who were present. There were Harrison Elliott of Union Theological Seminary, Edward Grant of the Presbyterian Church of the United States, John Lobingier of the Massachusetts Congregational Conference, Frederick Blair, Superintendent of Schools of Bronxville, and Miss Gertrude Warren of the U. S. Department of Agriculture, James Eichelberger of the Methodist Episcopal Zion Church, Bishop Kern of The Methodist Church, and Shelton Smith of Duke University. I was beginning to realize that I was seeing something quite unusual.

But then, Dr. Gerald Knoff, an Associate General Secretary of the Council, who served as Executive Secretary for the Committee, began his paper, "Christian Education and Present Tensions." He explained that his paper was in part the report of several previous investigations. He focused his attention on those subjects most frequently referred to in replies to his questionnaire. The question which was asked repeatedly was, "What are the philosophical and theological bases of Christian education?" A second concern was for the establishment of a large place for the Bible in the total program of the Church's teaching work. Furthermore, an intelligent concern became more and more articulate—a critical and constructive analysis of the present patterns through which Christian education carries on its work. These patterns include Sunday schools, vacation schools, church-related colleges, seminaries, as well as camps and conferences, Scout troops and clubs. These were the patterns of which we were to hear frequently.

During Dr. Knoff's paper, I did some more looking around the room and at my list of the members and their affiliation. I began to see a pattern even in our own group —a distinctly new pattern, quite different from any with which I had previously worked. For the first time in my experience I found theologians, educators and administrators meeting together for the one purpose of appraising the religious education movement. Here were outstanding men of theology representing most of the important schools of thought. Here also were local ministers, directors of religious education, city and state council executives, publishers, government officials, denominational representatives, children's workers, youth workers, workers with adults, a banker, professors, bishops and laymen, college presidents and deans of seminaries. This was (for me at least) an exciting discovery. It was then that I began to feel the real significance of this Committee for the Study of Christian Education. Only by including representatives of all phases of the movement could there be hope of the Council's achieving something of lasting quality.

Two more papers were read at that first meeting in October, 1944. Dr. Samuel Hamilton, a professor in the School of Education of New York University, read his paper entitled "The Impact of Our Culture upon Our Religious Life." Dr. Hamilton indicated that much has been said about the impact of religion upon human culture, but not so much had been acknowledged of the impact of culture upon religion. In the fiercely acquisitive nature of our present society, most people have become marked by the following characteristics: 1. Deep cleavages between loyalties. 2. A preponderance of feelings of hostility. 3. An emotional aloneness. 4. A persistent feeling of anxiety. 5. An over-concern with income, power, prestige, rank, position and recognition. 6. A tendency to run away.

By this time I was glad I had accepted the invitation to join this committee, for already I could see that we would have many differences of opinions to offer. I noticed some of the other members. They too were beginning to get excited. Shelton Smith was scratching notes furiously. Erwin Shaver was shaking his head and Edward Grant was busily underlining his copy of Dr. Hamilton's paper for "future reference."

The final paper presented at that first session was Dean Weigle's, "Our Foundations in Religion and Education." Typically Weigelese, the first sentence was, "Let us begin with a fact so familiar that we tend to forget its importance. Jesus was himself a teacher." Later he said—"Of all Jesus' new ideas, this is one of the most significant. He explicitly associated intelligence with religion, knowledge with faith. He did not hesitate to put God and the human mind in the same sentence." Here was an important note to educators. Theology, then, does more than to state what to teach about God. "It describes the conditions under which the teaching takes place." Dr. Weigle's definitions of God, revelation, Christ, man, sin, faith and the Holy Spirit were stimulating enough to have served as subjects for hours of discussion, but that was not his purpose. His paper, like the previous ones, was to set the stage for coming events. One of his most significant statements dealt with the future of the religious education movement and its choice of emphasis. If it rests on techniques and programs it will become impotent and negligible, but if it will concern itself with the development of Christian faith it will become indispensable.

Then we settled down to work

At that first meeting, Dr. Vieth was elected general chairman of the Committee, and he conducted that and all subsequent meetings with superlative skill. Soon a workable plan of organization seemed to evolve. Finally, seven subjects were accepted for study. These seven subjects became the focii for seven respective committees, each with a chairman, members and a secretary who would become the writer and reporter for the committee. These committees with their chairmen are:

1. Theological and Educational Foundations—Dr. John Bennett
2. The Local Church Program—Dr. John L. Lobingier
3. The Family—Mrs. Orrin R. Judd
4. Leadership—Rev. Frank Grebe
5. Curriculum—Dr. Nevin C. Harner
6. The Community—Rev. John W. Harms
7. The Structure and Function of Agencies—Dr. Edward D. Grant.

On each committee were representatives of various phases of the movement. Occasionally, a person outside the general committee was co-opted for specific short-term work.

It was thrilling work, attempting to include everything pertinent to a subject, eliminating extraneous items and insisting that all statements meet with the approval of all members of the sub-committee, before it was presented to the entire committee. It was exciting, too, to listen to a denominational field representative challenge an eminent theologian with a, "But how can you say that so an average minister can understand you?" and equally stimulating to hear a college president ask—"But is that your idea of Christian education at its best?"

No one will ever know how many hours were spent in the sub-committees in various cities. No one will ever be able to count all the letters which crossed and criss-crossed

the country. Innumerable reports and copies of reports were written and exchanged. Suggestions were offered. Questionnaires were evolved and results computed.

The three-day meetings of the entire general committee, however, were the *piece de resistance.* Four three-day meetings were held—twelve days—with three sessions each day. Usually I was awakened by Dr. Herman Sweet saying on the telephone, "Let's have breakfast together. There is something I want to show you before the meeting." Usually luncheon was just another name for a short meeting interrupted by spasmodic moments of eating. Invariably Dr. Vieth or Dr. Knoff closed the evening session by announcing, "There will be a brief meeting of the committee chairmen at the close of this session."

Nevertheless the general meetings were superb. Each session was preceded by a brief service of worship. These meditations were never slighted, they were always carefully prepared and truly significant. Then the docket of the day was voted. As these general meetings progressed, the higher became the pile of reports which sat before us. Throughout it all, however, we had a feeling of progress.

Each member made his contribution in his own way. It was often stimulating, frequently amusing and always worthwhile to observe the workings of these minds. At least one of those present demonstrated unusual agility in evading the cul de sac known as a simple declarative sentence. President MacKay of Princeton Theological Seminary would create a boulevard with a single sentence. One of his simple statements I shall never forget: "Let us always remember that the Bible is a book about redemption." At another time he said, "We dare not make God a resource for the Church." Seward Hiltner of the Federal Council of Churches challenged us in one session by asking "When will the Protestant Church evolve a teaching plan of religious instruction for the estimated million mentally deficient children in our country?" Dr. Ernest Johnson of the Department of Research of the Federal Council reminded us of our social upheaval by declaring: "During the war nearly one-third of all of the families in America moved at least once." Some members made long and frequent statements. Other members spoke rarely, like Dr. Harry Stock, but when they did, everyone knew something important was being said. On occasions, men expressed just their own well-developed ideas, as did Dean Lewis Sherrill of Louisville. On other occasions men voiced opinions synonymous with manifestos issued by ecclesiastics. Men like John Bennett and Clarence Tucker Craig would struggle within themselves for just the phrase which would express with nicety their viewpoint.

Now it is your turn

Naturally you ask, "Well, where do I fit in this picture? What does all this mean to me?" The answers to these questions will be forthcoming shortly. The Executive Committee has taken the seven reports, which have been revised and revised, and have presented them to the International Council of Religious Education. All the reports have been recast by one person, Professor Vieth, in a popular style and published as *The Church and Christian Education.*[1] It is not "just one more book." It is an important stepping-stone from the present state of religious education to the future of the movement. Who will take that step? You! You and thousands of others who believe in Christian education. Let me suggest some simple steps of procedure:

1. First read the book carefully.
2. Underline the sections which appeal to you and apply to your work.
3. Invite some other people, who have similar interests in your phase of the work, to meet and discuss the book.
4. Watch for other evidences of groups or agencies which are planning their work on the recommendations found in the book.

Even though three years of work have been devoted to this venture, we have only begun. The exciting time is just ahead of us. Interestingly enough we can celebrate a centennial anniversary by using this book. In 1847 Horace Bushnell wrote *Christian Nurture.* In that book he "effectively turned the current of Christian thought toward the young." One hundred years later—to the year—you have the same obligation.

[1] Published by Bethany Press, St. Louis, Missouri. Price $2.50. Obtainable through your denominational book store.

Starting young enough — and well enough

By Ralph Norman Mould*

THE MOST IMPORTANT piece of Christian education for any child is done before he starts to Sunday school! If the church has done its duty by that child during his first three years of life, he is well along in spiritual growth before seeing the inside of a classroom. This idea, if taken seriously, would revolutionize any church. It is true because we now know that emotional patterns and basic human attitudes are largely determined by the time the child reaches kindergarten. And this is done by the kind of religious climate he has experienced in his home for the first three years of life.

Education for Christian family life should begin with the counseling the church can give through pre-marital courses and private conferences with the minister. Surely it can be pointed up to couples at the time of marriage that one of their major decisions concerns whether there should be children and how they shall be reared.

* Director, Department of Children's Work, Board of Christian Education, Presbyterian Church in the U. S. A., Philadelphia, Pennsylvania.

"Pages of Power" Price Correction

CHRISTIAN LIVING BEGINS AT HOME, the new "Pages of Power" booklet for family devotions, costs 8 cents in quantities of 100 or more, not in quantities of 10 or more as stated in the February cover advertisement. Single copies are 10 cents each.

When a child is born the minister will certainly be among the first to share in the parents' joy and, as opportunity is afforded, give expression by a visit, often appropriately accompanied by a prayer of thanksgiving. Some ministers make it a practice the moment they hear of a birth to go to the hospital or home, and, even if the mother cannot immediately be seen, send in a card or a note. Ministers have discovered that if they leave a rosebud with the mother this thoughtfulness is treasured; not a few such rosebuds are pressed and kept in "baby's book."

We have no Protestant superstition about the necessity for baptism as soon as a child is born. Whenever the sacrament of baptism is administered it should be preceded with some definite pre-baptismal instruction regarding its nature and meanings, not excepting what is involved in parental responsibility for the child's Christian growth. The service of baptism itself should most fittingly be performed in a regular church service and be made as deeply impressive a dedication as possible. Denominational interpretations of baptism vary but in all instances it signifies the child's entrance into the Christian household of faith.

Denominations that do not practise the baptism of infants are coming more and more to the use of a dedication service for parents and small children that often has the same elements of parental commitment and of public recognition by the church itself that accompany the baptismal service. It can and should be made impressive and memorable.

A great many churches to magnify this event give the child's parents a baptismal booklet. This may contain a certificate signed by the minister, perhaps the words of the sacrament, and in some instances some pages on the meanings of baptism, parental duty and its significance in the religious life of the child centering in the home.

A further mode of binding the child to the church is the familiar practice of placing his name on the cradle roll. This knowing that his name is somewhere and he "belongs" can mean much to parents. One interesting idea is to have a photograph album kept at the church, in which one page is given to each new baby and on this is inserted pictures of the baby at succeeding times when these are available. Then when the child first goes to Sunday school he can see these pictures of himself and realize he has been "waited for" ever since he was born. Meantime the minister, an active cradle roll secretary, and an energetic home department can greatly assist parents in understanding and fostering the child's Christian growth.

Calls and conversation in the home are indispensable, and every church should be so organized that these opportunities are not neglected. Numerous leaflets and booklets are available and these can be left in the home, to help parents appreciate how they can create the atmosphere and provide the stimuli for the child's religious growth as a part of his total normal experience and development.

But all these suggestions will fall short of their mark if they mean only that the home does more than it might otherwise, to help the church program itself. While that is good, the church must go beyond this and, realizing that in the homes of its members education for living is going on every minute, reach out through the guidance of parents to shape that education to Christian ends. That education will include grace at table, family devotions, reverent use of the Bible, conversations, and experiences of daily living.

The attitudes of love and trust which surround the child in his home are important for his religious growth.

But above all it will include the attitudes of love and trust which surround the child, for these vitally affect his personality. It cannot be exaggerated, either, how threats, tensions, nerves, fear, discord and irregularity of any kind in the home will thwart his right Christian growth.

To perform some of this ministry a church could profitably afford to train some of its lay members as home counselors. It may be that they, or some organization like a young adult or couples' group, might acquire leaflets and books to form a circulating library on the young child and on Christian family living. One way or another, also, the church can see to it that some magazine like *The Christian Home* enters the child's household.

Another avenue of guidance for the church is in providing various acts or services of remembrance. This suggests the enormous worth of a minister's keeping a perpetual anniversary diary of marriage, birth and special occasion dates in the lives of his people—a personal note or visit on such a day is always highly valued. For the church to be linked into a family's experiences of joy (as well as sorrow) is mutually rewarding, and ever aids the growing child in the home.

Though many of these contacts will devolve chiefly upon the minister, it should first be stressed that such care lies within the administrative range of the church's official governing body; though it may not do the things above described, it will see that they are done. A close pastoral relation with parents is of the utmost importance. All that a church does for them shapes their Christian understanding and fitness for the role of their child's first (and ever most important) Christian teachers.

Hunton from Monkmeyer

With young children a Bible story book may be used in reading the life of Jesus.

Lent and Easter in the family

By Oscar J. Rumpf*

HOW SHOULD WE CELEBRATE the Lenten season and Easter in our homes? Should we glide blithely over the darker aspects of Jesus' trials and suffering and concentrate on the joys of Easter? What part should parties, eggs and bunnies have in our celebration of the greatest season of the church year?

There is reason to believe that in many of our church schools and homes we have largely lost the full significance of Easter by taking it too lightly. Having been warned of the dangerous effects on young minds of hearing harrowing descriptions of the crucifixion, we say, "Some wicked people killed Jesus," and let it go at that. But we cannot completely overlook, even with children, the grimmer side of life. The child's world of 1947 is not all rosy, and it differs from an adult's only in degree. Hot stoves, precipitous stairs, heavy objects, swinging doors and automobiles hurt both children and adults. Fever, disease, wrong eating and irregular hours bring uncomfortable and sometimes serious results. Minds of children need to be nourished, but not protected from every ugly and evil element in life.

Parents usually wait until suffering and death prompt children to ask questions before they give serious thought to their answers. The Lenten season would be a good time to talk about suffering, disease and death in light of the way Jesus faced these great problems. All that happens in our lives in the way of pain and frustration—and far more—occurred to Jesus. His triumph over the destructive powers of evil gives us hope of transcending our own trials. Families can understand and experience Easter, the day of joy, only on the background of understanding Lent.

Christian families living this year cannot ignore the world in which we live. Millions of families in other nations are still destitute, hungry and homeless. In reading and thinking of Jesus' suffering and sacrifice for others, what better way could one enter into that spirit than by helping to relieve the sorrows of others? The family could share in sending money, food or clothing to some family abroad. The atonement takes on added significance when our family becomes "at-one" with a hungry Japanese or German family. The forgiveness of Jesus becomes real when members of a family forgive their enemies near and far. Also, reading that "Jesus steadfastly set his face to go to Jerusalem" enables us to see that poise and purpose are important in our own lives.

Let us not lay too much stress on the rather specious parallelism between Easter and spring. It is a coincidence only that the resurrection took place at a season which in the northern latitudes coincides with the awakening of nature after winter. The pagan tribes of early Northern Europe traditionally celebrated "Lent," when the days began to lengthen, with elaborate ceremonies. As the people became Christianized this celebration was given a religious significance and attached to Easter. The analogies involved have been found useful but have perhaps been overworked; the rebirth of a plant is not the same thing as the survival of the human spirit.

Colored eggs, toy rabbits and chickens are a carry-over

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from the old pagan observance of the beginning of spring. In our country the commercialization of Easter has made it almost seem that such toys, and even a gift-giving orgy, are essential parts of Easter, which obviously they are not. The Christian family may color eggs and play with toy rabbits and chickens because these things are fun and add to family fellowship. But the family will recognize these as secular activities and will not attempt to use them to interpret the meaning of Easter.

What can the family do during the Lenten and Easter season? Begin the first Sunday in Lent (which starts February 19 this year) or as soon thereafter as possible, to read the story of Jesus' life from the Gospel of Mark. Older children should share in such reading. With younger children adults may read or tell the story, or a Bible story book may be read. Use the great Lenten and Easter hymns as prayers, poetry, or songs. Some may be read in unison, with a child reading the refrain, or one member of the family may read the stanzas and the others join in reading or singing the refrain. All the usual teaching methods of stories, songs, games, dramatization, conversation and activities will be used to make vivid Jesus' life and its dramatic climax. In some families there might be informal dramatization of some of the occurrences of those last days, such as the opposition to Jesus, the entrance into Jerusalem, the visits into the home of Mary, Martha and Lazarus, and the cleansing of the Temple. Call attention to the falling away of the common people and the added unity of the disciples and Jesus.

The disciples grew closer to Jesus during his last days, and this we will want to do, too. Often the disciples must have turned to each other in prayer, conversation and fellowship for strength to bear those bitter days. By visiting Christian families a like growth is possible to us. Parents and older children will, of course, want to take part in the church services held during Holy Week. Non-Christians may wish to "enjoy" the pre-Easter season with parties and fun, but these will not seem appropriate or desirable to Christians who desire to enter sympathetically into the life of our Lord. Easter Sunday will then provide for our families the joy and hope it held for the disciples of Jesus, who, walking a straight and narrow way that led to opposition and death, triumphed over all to become the Savior of mankind.

Radio Citation Ballot

For best family life programs

(Fill out and send in at once)

WHAT RADIO PROGRAM with a family setting do you like best? (Such programs are: "Ozzie and Harriet," "Date with Judy," Henry Aldrich," "One Man's Family," and others.)

The Inter-Council Committee on Christian Family Life is conducting a poll of church people, the results to be announced during National Family Week, May 4-11. This Committee is made up of representatives of the United Council of Church Women, the Federal Council of Churches of Christ in America, and the International Council of Religious Education. Citations will be made to the radio programs portraying family life which receive the highest number of votes. The results will indicate to the radio industry and to radio program builders what Christian people most appreciate in family life radio programs.

Here is your chance to *do something* about making radio serve your family. On the basis of the questions listed below, which *three* programs do you think are the best family programs? (Programs should meet at least 7 out of the 10 requirements.)

1. Is the family true to life?
2. Is the family democratic—recognizing the rights of others?
3. Does the family recognize God in its everyday living?
4. Is there a high moral tone to the program?
5. Is the sponsoring commercial in keeping with the best in family life?
6. Does the program make you want to have a better family life?
7. Is there a high type of humor?
8. Does the family show an interest in the community, the nation, and the world?
9. Is the home the center of security and strength?
10. Does the program portray the family as improving?

Mail to: The International Council of Religious Education
203 North Wabash Ave., Chicago 1, Illinois

Be Sure to Mail This Ballot by March 15, 1947

	NAME OF PROGRAM	STATION	TOWN OR CITY
(First choice)			
(Second choice)			
(Third choice)			

Young adults help in Sunday school

By Gertrude C. Suppe*

DURING THE PAST YEAR the religious education program of the Community Presbyterian Church of South Gate, California, has received unexpected and much appreciated support from the educational service program of the Hearthstone Class. This class is composed of young adults, mostly married couples whose children are in the Sunday school.

In September 1945, although there were fifty-three people on the membership roll of the class, only seven were taking any active part in the educational program of the church. It was felt that few of the non-workers could be induced to take regular teaching jobs, but that many of them would be willing to help in lesser ways if the opportunity were presented to them.

At the regular September and October business meetings of the class, an attempt was made to get every active member of the class to promise one Sunday a month or its equivalent in the service of the religious education program of the church. We presented the need of more workers as well as the endorsement by the Education Department, the minister, and several department heads. We showed how the class would be strengthened by our united effort in a common interest, how each one needed to know the Sunday school at first hand in order to be an intelligent member of the church family, and how we could insure a strong church for the future by our help. The class voted to support this plan.

How we organized the work

A committee of five people plus the president of the class and the membership chairman was chosen. The superintendent of the Sunday school gave us a list of all departments and organizations included in the educational program, with the names, addresses and telephones of the leaders of each division. We sent a letter to each leader explaining what we planned to do and asking what help he needed. These letters were received with surprise and joy, one answer beginning, "Your letter gave me quite a lift."

Our membership chairman gave us a list of all members who were attending fairly regularly. We explained the plan to all of these by a mimeographed letter, telling them what opportunities there were for service. Committee members then spoke to each of these people, helping them to choose their place of service, and recording choices on file cards which were kept by the chairman. Definite arrangements were made as to when and where the volunteers should begin work. Assignments also were recorded on the file cards, with the date. Keeping these cards is an easy but necessary means of keeping records up to date.

We checked up from time to time to see if both parties were satisfied with the arrangements or whether there should be changes made. New members were informed of the work and helped to take part in it soon after they joined the class. We consulted with the leaders as to vacant positions at intervals during the year. A year after making the first approach to the class we announced that every one of the active members, forty of them, had promised to help.

What the helpers do

Some of these helpers volunteer for work in the nursery once a month, on a regular schedule. They take care of the children under three years of age. They give bottles, supervise the free play of the older children, show pictures, and comfort those who want their mothers. Men are just as efficient as women here and several husbands and wives enjoy working together.

Helpers in the three-year-old and the beginners' departments also come once a month, on a regular schedule. They help the children with their wraps, take attendance, distribute handcraft materials, give the children the papers they take home, and go with them on their walks around the block. These are fairly large groups, and as the helpers handle these routine details, the teacher is freed to lead the program with a minimum of interruptions or distractions. One of the Hearthstone members substitutes for the department head once a month. As the department meets during the church hour, this is the regular leader's only chance to attend the Sunday morning service.

One of the women goes to the primary department one Sunday each month to tell a special story to the whole department. Stories are chosen with the help of the superintendent of this department and fit any particular need or interest of the group.

One member is the regular pianist for one department. A couple acts as sponsors of the high school choir, being available for advice and help on social and business matters of the group. There are also substitute pianists as well as teachers on call, whose names have been given to department heads for use when they need help.

The church sponsors Y.M.C.A. Clubs for boys from nine to twelve, which meet at the church under church auspices. Some of the men in the class act as assistant leaders, taking the boys from their homes to the church and back again for the evening meetings and helping during the meeting in any way desired. One man is leader of a Boys' Club for the junior high school age, and a woman is in charge of the Junior Girls' Club.

One couple sponsors the High School Fellowship. They are in charge of the Sunday evening program for the high school age, and help in social affairs and attendance at conventions and other meetings. Several members are regular teachers at various levels in the Sunday school, but most of them are on duty on only one Sunday or weekday meeting during the month.

The plan is successful

We believe the program has been a successful one. In the first place, nearly all phases of the religious education program have received new helpers for the staff. This has improved the morale of those who were already working.

*South Gate, California.

It has also done something for those who have taken part. A quiet fellow who never taught before has more assurance in his manner as he walks into the church; he is now doing something important. One girl who takes attendance and is a general helper said, "You don't know how I enjoy my one Sunday a month in the beginners'. I hardly ever get to church now because of the baby, but I wouldn't miss that Sunday for anything." Another asked where she could attend a training course so she could learn to be a teacher. A wife said, "I'm so glad you got my husband into boys' club work. He would never volunteer for that work by himself, but it is just what he needs to do."

We have been delighted to find that people are *happy* to help if a job can be found which is suited to their abilities and time schedules. I believe the success of the program has been largely due to this "if." No one can refuse to do something when there is such a wide choice. Once a person has taken an active part in the program, he can never forget it or its importance, and in many cases he will progress to more responsible work. We intend to continue the program so steadily that educational service becomes a traditional part of membership in our class.

"Beginning where they are"

—Which is not always where you are

By Herman J. Sweet*

Godsey from Monkmeyer

Persons will receive help from a supervisor if they are assured of a friendly, understanding, personal interest.

IN RECENT YEARS both public school and religious educators have been fond of stressing the importance of "beginning where they are" when speaking of teaching, of supervision, or of leadership education. No doubt many of us have had only a vague idea of what we meant and if challenged would have been taxed to find an adequate definition. I have been challenged by the editors of the JOURNAL. If this partial explanation of what I think is meant by the phrase reaches JOURNAL readers, it indicates that I have found where the editors are.

What do words mean?

Recently in speaking before a group of weekday Bible school teachers, I stated my conviction that weekday teaching should be "evangelical," or "evangelistic" in ultimate purpose. I stated that one problem of interdenominational schools is that of being truly evangelical and at the same time not sectarian. Teaching for ultimate decision and

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commitment is likely, especially with the unskilled, to lead to dogmatism and sectarian emphasis.

While discussing this point of view I noted sharpened interest on the part of one young teacher. In the question period she said she certainly believed in being "evangelistic" and asked how soon she could call for decisions from her pupils and how she might conduct this "call" or appeal. It was revealed immediately that what I had meant by what I said and what she thought I meant were far apart, at least in method. To her my use of the words "evangelical" and "evangelistic" meant that I was calling on these teachers in interdenominational weekday classes to hold miniature revival meetings and get speedy results in "saved souls."

Starting where she was in this discussion would have meant knowing her religious experience, her vocabulary, and a little more of her attitude toward this new work she was undertaking. Once having gotten off on the wrong track, I was hard put to it to find words and illustrations to interpret my meaning. She was left somewhat confused, I am sure.

Words are dynamite. They touch off whole complexes of feeling and reflection. With all due respect to Webster, people will insist on their own shades of meaning. So, beginning where they are means talking their language. We must make our abstractions concrete in terms of common graphic speech and common experience.

We speak of the need of true "fellowship" in the church, or of the "church as a fellowship." The rare laymen thinks in New Testament terms about what we mean; the majority get a picture of the last Kiwanis meeting, or the good time everyone had at the last Mariner's Club party. How often when, in teaching or speaking, we think we have been especially clear and precise, do we discover that some have gotten the wrong idea or have made a false reference of the idea to experience. Yet how apparent it is that the world's great teachers cling to the simple, concrete and universal in language.

How do they feel about it?

The most important and most difficult matter in "beginning where they are" is in the realm of feelings or emotions. A young minister in whose church controversy had developed over the lesson materials to be used in the church school, said, "The reaction of some persons is so charged with emotion that appeal to reason is next to impossible." There are "chain reactions." For instance, reference to developing concepts in the Bible means endorsing the idea of "evolution." Evolution is "modernism." Modernism is evil. Thinking stops.

Some months ago I watched a "liberal" Bible teacher at work with a class composed largely of persons conditioned against any critical approach to the Bible. Yet, they followed him enthusiastically for a week and hailed him as a wonderful teacher. He started with their veneration of the Bible; he avoided critical allusions, he opened up riches to them they had never seen before, and he let them rearrange their own thinking to accommodate the new knowledge. His object was neither to flaunt his scholarship nor to shock his hearers, but to lead them gently step by step into new understanding. Recently a young person said of a youth leader, "He is wonderful in helping us with our problems, because he seems to know just what we think and feel."

Often the question of helping someone hinges upon establishing a satisfactory personal relation with him first. Persons are often not willing and able to receive help from a teacher or supervisor until they are assured of a friendly, understanding, personal interest. They will not accept ideas until they can accept the teacher and know that he accepts them. If they resent the teacher, even unconsciously, they will resist the best ideas. Beginning where they are demands standing in their places, identifying oneself with them, and giving the assurance of sympathetic understanding.

What is the background of experience?

Creative teaching or counseling pushes us back to the elemental, universal experiences which touch fundamental human needs. All persons know hungers of body and mind. All know something of pain and of exaltation. All desire love and understanding. All seek meaning and a sense of worth. Discovery of the experiences through which they have sought or are seeking these things puts us on common ground.

One type of experience must often be translated in terms of another kind, but translation can be made when we search for the truly universal note in experience. That teacher does not often fail who does not forget his own experience of discovery and growth, or begin to misinterpret that experience. He must not only recall the evolution of ideas and attitudes in himself, but be sensitive to the struggles of emotional adjustment. He will be especially careful not to push intellectual acceptance too far beyond emotional adjustment. He will see that persons do not readily accept ideas which undermine their sense of importance or their sense of security.

What is the seat of tension?

Recently in a conference of young people a boy came to talk about his rising doubts and his disillusionment in his Christian life. A few minutes of discussion disclosed that his problem did not lie in the "lost radiance of childhood." His feeling that finding out about life had robbed him of faith was due largely to the death of an affectionate mother and the fear of disappointing a perfectionist father. His problem is not so much an intellectual problem in religion as it is an emotional problem in human relations. A finer and more effective religious experience may figure in the final solution, but the solution must deal with basic causes and true motives.

A young woman came to talk about how to get along with people. She felt that she was not as successful socially as she should be and was afraid people did not like her. Her real problem turned out not to be people in general but a certain boy friend. The course of true love does not run smooth.

Often growth can only begin when some block is recognized and removed. The art of supervision takes increasing account of this fact. A teacher on the defensive or fighting for status often cannot be helped to improve his teaching until both supervisor and teacher can face the basic need. In their activities, vocational or avocational, persons seek satisfaction, recognition, appreciation, a sense of well-being, approval by their peers and by those whom they consider their superiors in position or in authority. All efforts to guide them which ignore this fact are doomed to at least partial failure.

What every superintendent should know —

About the older young people's department

By Gentry A. Shelton*

JOHN MOORE had recently been elected superintendent of the church school, and he was beginning to realize how much he had to learn. He came to the minister's office with a puzzled frown on his face. "I wish you would tell me something about the older youth department, Mr. Wilson," he said, "those young people from eighteen to twenty-four, I believe it is. What are we supposed to do with them?"

"That's a very important group," the minister replied. "In too many churches the young people are neglected because no one knows how to lead them or is sufficiently interested to learn. They don't seem to realize that they won't have much of a church in the future if they can't hold their youth, and train them to assume church leadership. Also, of course, the young people need to develop a philosophy of religion they can understand and live now."

"But look what a mixed-up group it is!" put in John. "We have several who are working, some who are in college or have been, and some of the younger veterans are back in the group. Think of the experiences they've had, in comparison with the youngsters just out of high school."

"You're quite right. These young men and girls all have different ideas, background, education, experience, and life purposes. That just means we have to make forward looking, sensible and understanding plans for them. And they have to help make the plans. A lot of churches set up classes and fellowships for young people along outdated plans and then wonder why they fail. Do you remember when our young people had an overnight planning retreat at Camp Boone? There they outlined their program for the entire year. And you know Ralph Jones? He was there and helped with the planning. He also helped to carry on the program before he was drafted. After he was wounded and returned partially disabled, he resumed his place in the department almost immediately."

"That's swell. A lot of these veterans don't go back to any church. I guess that's because they haven't had the right kind of religious training that would give them the balance they need. That's really why we have these young people in a separate department, isn't it? They wouldn't get just what they need if we put them in with the adults or with the high school kids."

"Yes, and they need a single organization for the whole program, morning and evening and through-the-week, with officers and the adult adviser administering the program."

"I know they have study classes on Sunday morning," said John, "but what do they do the rest of the time?"

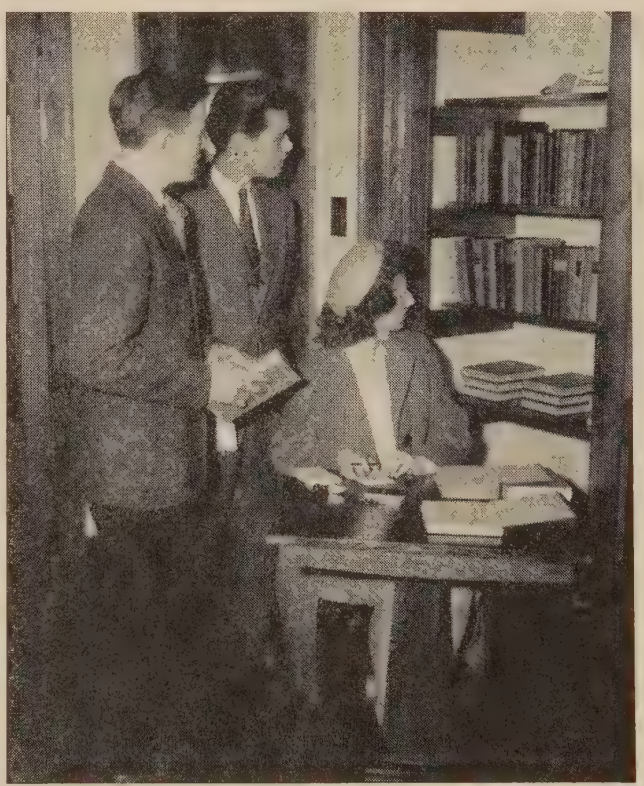
"The Sunday evening meeting is for worship," explained Mr. Wilson, "and for developing various interests, carrying out projects, stimulating true Christian fellowship, and doing additional study. Weekday activities vary. They may be for recreation, hobbies and the like, or groups built around special interests, such as music, drama, missions, interdenominational, interfaith, and interracial work. Our youth try to plan a well-rounded program and the cabinet, made up of the officers and the adult adviser, meets regularly to keep things moving. They have charge of the whole program and delegate parts to the different committees to carry out. They even plan their time schedule and change it if they need to."

"I wish they could have a big room all their own," said John, "with maybe some classrooms besides."

"It would be fine, especially if we could have a chapel for them. Worship is a very important part of the program. But we will have to make the worship center do, because, as you know, other groups do have to use that room sometimes."

"What do they study—graded or uniform lessons?"

"The curriculum is made up of many kinds of courses, elective as well as dated. Classes should not be large, and may be taken according to special interests. We have been using mostly elective courses, but the cabinet outlines the program in general for a three-year period, in order to get proper balance and inclusiveness. That is, we don't want them to study nothing but social issues or, for that matter, nothing but the Bible."



Harold L. Phillips

Some young people's departments have their own book corners.

*Minister of Education and Music, Central Christian Church, Lexington, Kentucky.

"How do we find out what is available?"

"Our publishing house can supply us with our denominational materials, of course. The United Christian Youth Movement pamphlets have some excellent suggestions, and the International Council of Religious Education puts out a special bibliography of youth materials. Then there are the University of Life courses suggested for evening sessions."

"How do we go about getting competent leaders?" was John's next question. "It seems to me we need outstanding people to teach these young folks,—people who know something about young people and their problems and really have something on the ball. But that kind of person is usually too busy to teach all the time."

"You're right. One solution that helps in getting first-class people to teach is to ask them for short-term courses in subjects they are expert in or at any rate are interested in. You'll have to look around for people like that, for we will need your help in getting them."

"Now one last question: What are the special goals of the youth department?"

"The goals they set at the retreat were these," said Mr. Wilson, taking a paper out of a file. "To enlist others, to enlarge the scope and influence of the church, to develop their own spiritual growth, and to gain a better understanding of the church and their place in it. Of course they should set their own goals, even if they don't always include just what we might want them to. By the way, these young people should be represented upon the committees of the church and should cooperate in the total program."

"Say," exclaimed John, "The field of youth work is wide open, isn't it? I should think a lot of people would be interested in working with them, especially when they can see the results."

"You're right. There is no more thrilling experience than seeing young people develop in the Christian way and to realize that this has come about through the youth program of the church, under the guidance of consecrated leaders, and with home cooperation."

"I'm going to attend some of the young people's meetings," said John enthusiastically, "and I'll do all in my power to help keep their program on the beam. We can't afford to lose our youth." And as John left, his responsibility had taken on a new meaning.

Revising "Morning Devotions"

By Paul A. Rasche*

"MORNING DEVOTIONS," the daily radio program presented by our local Council of Churches, was not "good" radio. The plan for this program had originally been satisfactory, but it had become outdated. The local clergy and the station staff were aware of this inadequacy but no one had ventured to make any change in the following stereotyped "format":

Opening with transcribed "theme" music (same hymn tune always used);
Opening announcement regarding program and speaker for the day;
Devotional address, lasting 12 minutes;
Repeat of transcribed "theme" music, which would fade for
Closing statement by the announcer.

After the appointment of a Council of Churches' Radio Committee, headed by a local clergyman who had attended the NBC-Northwestern Summer Radio Institute, this program became the chief item of business. A series of conferences was held between the station personnel and the executive secretary and the radio chairman of the Council of Churches. These brought about complete understanding between the two groups, plus the conviction that the program needed revamping. It should make use of workable techniques employed in commercial radio to strengthen programs and maintain listener interest, still keeping central the devotional aspect of the program.

The first decision was to shorten the speaking time and add more music. Another technique adopted was to intersperse the spoken word with music. The transcribed "theme" music was eliminated, with the opening being given by the announcer.

The revamped format, when completed, was presented to a joint meeting of the clergy and the station personnel, in the form of a clinic in religious radio. A transcribed "sample" of the new program was played. The Program and Production directors of the station spoke to the ministers regarding the best techniques of radio broadcasting from the point of view of the broadcaster, and fully explained the new program. Tentative approval was given to the new plan.

A few days later the new "Morning Devotions" was aired for the first time and immediately received the acclaim of the station directors and the listening public. They felt it was both worthwhile in content and also "good" radio programming. Compare the new "format" with the old:

Opening statement by the announcer	(15 sec.)
Transcribed choral music (unannounced)	(3 min.)
Prayer by the devotional leader	(1 min.)
Transcribed music (unannounced)	(2 min.)
Devotional address	(6 min.)
Transcribed organ music which fades into background for	(30 sec.)
Closing thought and benediction	(30 sec.)
Transcribed organ music (up bright) which fades for	(15 sec.)
Closing statement by the announcer	(15 sec.)

This program, as it is now heard, presents different musical selections each day. The selection of music is made by the speaker from a prepared list of available transcribed music the station has at its disposal. The new program requires more effort on the part of the individual speaker, for he not only must select his music in advance but must also prepare "cue" lines for the station, that the production end of the program may also be perfect.

"Morning Devotions" as a daily program of this type, is now "good radio." It has variety, spark, and all the elements which are necessary for "listener appeal." It presents the everlasting Gospel in the most effective way we know of for this type of radio program.

* Chairman, Radio Committee, United Council of Churches, South Bend, Indiana.

County — or community — councils?

How four state councils reach the churches

By John B. Ketcham

RECENT RURAL AND URBAN STUDIES indicate that in the next twenty-five years, unless churches in large and small communities really learn to work together to face the moral and spiritual needs of the community—our Christian churches are licked." So stated a denominational leader in a recent discussion.

On all sides leaders are saying in varying ways, "We must think through this basic question of the churches' relationship to the community."

Not long ago denominational executives from boards of Christian education, their directors of field program and their state or conference directors, along with state and city interdenominational council leaders, met to discuss the basic principles involved in denominational and interdenominational work at state, city and county levels. Significantly, the opening statements of the philosophy of field strategy they worked out were as follows:

"Denominational and interdenominational workers in Christian education have responsibility for developing a field strategy which will bring the opportunity for Christian education to all the people of America, as they live individually, and in their collective life as it finds expression in the community. An adequate Protestant field program must make a total Protestant approach to the life of a community. Such a field strategy (that is, the total field strategy of both denominational and interdenominational agencies) needed by Protestantism, includes both service to local churches and service to the organized or corporate life of the community."

At the turn of the century the Sunday school movement found expression in county and state Sunday school associations. As these state associations became councils of religious education and later expanded or merged to become state councils of churches and religious education, the county units continued to be the channels through which cooperative activity was carried on. In some states, these county units are still functioning effectively. In many states, county organizations are ineffective or are not functioning at all. Geographical variation, sociological changes, mobility of population, emergence of trading centers and other factors have affected the life and vitality of county units.

Today state council leaders in some seven or eight states claim county councils as the most effective channels of interdenominational cooperation. Leaders in other states are looking toward a combination of county units and community groups. Others are saying that our emphasis in field service should be to communities and not to counties.

But let them speak for themselves.

The community is the significant unit

J. Burt Bouwman, Executive Secretary of the Michigan Council of Churches, writes:

"The purpose of our field program is to assist church leaders in the local community to develop a program of cooperation in tasks that would otherwise not be done or would be done poorly. While the State Council has significance in a program of coordination of the denominations, we believe it really comes into its own as it encourages and assists local churches to work together in their own area.

"While we still have some county councils of churches, most of them are quite ineffective, and no new county councils are being organized. Our decision to follow this course was made both on the basis of experience with county councils, and because in all fields the community and not the county is the significant unit. The reason for this is obvious. A county, unless it is small and the rural interests are all tied to the county seat town, is not a unit for social or educational activity. It is too large to be a community, and too small for activities on a regional basis which could warrant top leadership for conferences.

"We are experimenting with a streamlined organizational basis upon which a county council might serve and gear into the field service we can offer. We propose that the organization consist of officers and one or two committee chairmen, but that aside from an annual meeting with a truly significant program the activity be on a community level. These communities would be either small towns with two or three nearby churches or a group of rural churches in a corner of the county. The county chairman would ask a key person in each community to call together the pastors and Sunday school superintendents of each church and work out one or two activities in which leaders of the denominations and state council might serve.

"There are three aspects to our field program:

"1. The offering and promoting of patterns of organization and program for local communities, ministerial associations and inter-church committees.

"2. The motivation and coaching or training of leadership on both state-wide and area bases. This leadership includes both those who serve in councils and those in local churches. Some of these programs are broad in their program content, such as state conventions and pastors' conferences. Others are in special areas such as vacation schools, goodwill conferences, social action conferences, and training of pastors in the care of the sick.

"3. The production and distribution of materials, such as manuals in given areas, library books, material from publishers in pamphlet form and promotion folders.

"Local councils of churches usually have committees or departments to match those of the state, and this means that state departments through staff members have direct contact with the same departments or committees in local councils.

"In short, we believe the significant ecumenical achievements of the next quarter of a century will occur in the local community, and that the state council is destined to make these things come to pass. We also believe that in

this cooperation of churches in the local community lies the only hope that the church will effectively influence the destiny of our civilization."

Michigan plans to employ a town and county director to organize rural and small town units of several churches working together. Council staff members will be assigned certain areas and have an advisory relationship in committee planning and program for the units in their area.

The state council unifies all work

Wilbur Parry, Director of Religious Education for the Southern California Council of Protestant Churches, expresses their philosophy thus:

"A council of churches must have a two way relationship. It must represent the churches as their cooperative agency in that Christian service which can best be done together. It must also represent the community in its evident need for spiritual guidance.

"The council of churches must truly represent both denominations and communities. This is the basis of the organizational plan followed by the Department of Christian Education of the Southern California Council.

"The Department operates at the present time under the general leadership of an executive committee. The membership of this committee is made up of the official staff executives of the area departments of Christian education of each of the cooperating denominations. It also has representatives from each of the organized communities in the State having departments of Christian education.

"The same plan holds true of the standing committees of the Department which, at the present time, number ten. Each of the denominations is asked to make official appointments to each of these committees. It is recommended that the person who is responsible in the denomination be placed on the committee of the Council of Churches. The reason for this is to make possible cooperative planning in a very practical way. If some other person than the individual charged with the leadership education in the denomination were appointed to the Council's leadership education committee, it would be very easy for the denomination and the Council each to have leadership education programs with very little relationship between the two. This difficulty has largely been offset by this system of official appointments by the cooperating denominations. The same plan applies to appointments from communities.

"Another part of field administration which seems to be quite important is the relating of special groups which may develop in an area to some regular committee of the Department of Christian Education. For instance, in the Southern California area there is a Church School Superintendent's Fellowship which sponsors programs three or four times a year. The chairman of this group is a member of the Educational Administration Committee of the Department of Christian Education, which committee gives general guidance to the superintendents' group in the planning of its program. Another group is the Fellowship of Local Church Directors of Christian Education, which also has relationship to the Educational Administration Committee. A third group is the United Christian Youth Fellowship, which finds its official rootage in the Youth Work Committee made up of the official youth leaders of the denominations and communities in the Southern California area.

"Two major items underlie this philosophy of field administration. (1) That the Council of Churches must truly represent both denominations and communities, and (2) that true representation can only come through appointments made by the cooperating groups themselves."

County councils are still needed

Harry Becker of the Missouri Church Council states:

(1) A council should have in it a goodly portion of lay people. Laymen are more nearly permanent residents in the community than the minister. The council needs them for long-term planning. This is not underestimating the value of professional leadership and the work of the minister.

(2) In Missouri, we have maintained more than sixty county councils. They have 652 officers. They cause things to happen whether state leaders are present or not. A day spent with officers of four counties discussing the Annual Activity Program means that these officers will then be setting up training schools, institutes for children's, young people's and adult work, "Religious Emphasis Day" programs in high schools, promoting the World Day of Prayer and many other activities. We need these indigenous workers on the job to determine what most needs to be done in the county.

(3) We need district and community councils. A county council can put on a few county-wide activities, but there are many, many things that can be done together within a small community that cannot be done in a countywide way. Therefore, we recommend that communities of three or more churches set up a Community Council, while isolated churches in rural areas form a District Council.

"While I believe the community is the sociological basis for council work, I think that both the small town and the rural churches need to be tied together in a county-wide council."

The state council serves the community councils

W. Glen Roberts of Connecticut says:

"A council is needed wherever there is a self-conscious community with two or more churches. The genius of the council of churches is to make the churches relevant in society. No one church can assume responsibility for the religious tone of its community; it must unite with the others for that purpose. Of course, the church council usually develops other cooperative tasks, such as vacation schools and leadership training. Council organization may be very informal in the small community, but it is important to bring about a unity of purpose in the community even if only two churches exist there.

"Our state staff here is a joint instrumentality of the local councils and of the denominations, since State Council membership includes both the denominations and the local councils. Therefore, we are urging local councils to call on our staff to sit in on both administrative and program committees. Each staff member will give part-time leadership to one or more councils in order to help them face their community needs. As their program gets established, we will move on to other communities."

These four statements are indicative of a new concern, in our evolving philosophy of council work, for the community. In the next few years, we must "think through this basic question of the churches' relationship to the community."

Why have a Convention?

—To show that the Sunday schools mean business
—To consider the relevance of the Gospel to today
—To put heart into teachers and other workers
—To cement the bonds of interdenominational fellowship

By Ray J. Harmelink*

REDUCED TO SIMPLEST TERMS, the Twenty-first International Sunday School Convention, in Des Moines, Iowa, July 23-27, 1947, will be a testimony and a rededication.

Ten thousand delegates will testify to their conviction that the most compellingly urgent work in the world is Christian teaching. They will say by their presence that they believe the Sunday school is of paramount importance. They will bear witness to their confidence in the adequacy of the Christian faith for a distraught world. They will demonstrate their shared concern for the vigorous and effective communication of the Christian faith in every nook and corner of America.

Ten thousand delegates will give themselves again in personal loyalty to Jesus Christ. They will register their conviction that he must be so presented that every person in the world shall know that gentle, insistent knocking at his heart's door. They will commit themselves afresh to the teaching of a Christian faith that transforms both personal and group life. They will rededicate themselves so to "Live Christ" as to "Teach Christ."

This convention is more than a series of great addresses, though there will be stirring messages. It is more than an interdenominational fellowship, though rich fellowship there will assuredly be. It is more than an exchange of experiences and points of view, priceless as such exchange is. It is a dramatic challenge to the secularism of our day and a symbolic proclamation of the determination of American Sunday schools to take their work seriously.

This twenty-first International Convention is timely. Christian education was once thought of as largely a lay responsibility. Some laymen jealously guarded the Sunday school from any possibility of control by the clergy. Some ministers were only too relieved not to be bothered with the Sunday school. It was an adjunct attached to the church but not a part of it — like an ell built onto the main structure as an afterthought.

With the rise of churches with large memberships, the guidance of the Sunday school became a task too time-consuming to be done as an avocation by a layman. The professional worker found himself overloaded with preaching and pastoral work without taking on the educational program which was growing both in numbers and in breadth. Came the professional directors of religious education and a greatly intensified emphasis on trained leadership generally.

Now the stage is set for a new day for the Sunday school. The supposed antithesis between evangelism and Christian education is seen to have been without foundation in fact. The technicians are now among the first to insist that good methods are helpless in Christian teaching apart from significant content. The rank and file of Sunday school leaders now see that the "what" of Christian teaching is of such eternal import as to demand the highest in skills. Though the lag in emphasis on the teaching work of the church in our theological seminaries is still lamentable, our churches are increasingly served by ministers who see that the church, the whole church *must* teach. There is encouraging recognition of the fact that for the church to fail to teach is to fail at the point where failure means self-destruction.

So one ought to be on the tip-toe of expectancy about the Des Moines Convention. This convention can and should mark a new maturity in Sunday school work. It can and should declare that the Sunday school is no longer on the defensive. It can and should be shot through and through with as high an evangelistic zeal as a revival meeting or a missionary rally. A defensive strategy spells defeat. "Holding one's own" is not simply suspended animation; it is slow death. Des Moines intends to serve notice that the Sunday schools of America mean business, that they have a sense of direction and a powerful dynamic.

This twenty-first Convention will stand on the Bible as God's self-revelation in which he speaks authoritatively today. It will make private and corporate worship an essential part of its program. It will consider the relevance of the gospel to our life in America. It will strengthen the alliance between the Sunday school and the home, put new heart into teachers and other Sunday school workers, and cement more firmly those bonds of interdenominational fellowship and cooperation which are the hope not only of a united Protestantism but of an effective, spiritual impact on individual communities.

An American woman was talking with a group of German boys, twelve to seventeen years of age, in a prisoner of war camp in France about heroes and men whom they wanted to be like.

One boy of fourteen drew a little empty picture frame from his pocket and said shyly: "I used to carry a picture of Hitler in this frame, but I have thrown it away. In the religious class I have been hearing about a man named Jesus. I think I'd like to have his picture to put in my frame. Do you have a picture of this man, Jesus, for my frame?"

That empty picture frame is a symbol of the world's greatest need. To testify to the sufficiency of Christ to meet that need and to dedicate ourselves to the holy task of presenting him by word and life to all, let us assemble at Des Moines.

* Assistant to the General Secretary, Board of Christian Education, Witherspoon Building, Philadelphia, Pennsylvania.

Candlelight communion service

Especially for the Easter Season

By Roy J. Hendricks* and Paul Burt †

MR. HENDRICKS *writes that he has used this candlelight communion service in his church for the past seven years and has always found it very effective. He likes a service of this kind on Easter Sunday afternoon or evening, as it gives an opportunity to think through the meaning of the day and to worship in a way which is not always possible in the large Sunday morning service. However, with slight adaptations it could be used at any other time for a special communion service.*

I. Introduction

FOR A WORSHIP CENTER the following is suggested: A table covered with a white linen cloth, on which is a large white candle at the center and a seven-branch candelabrum on either side. The candelabra may be on large stands at either side of the table or may be on the table itself with candles graded smaller than the central candle. (A table candle holder for this purpose can be made by cutting holes in a block of wood.) White flowers may also be arranged in vases on either side of the large candle. Other candles may be used for lighting the rest of the room; there should be no light other than candlelight. Care should be taken that the lighted candles are not near clothing or drapes. The piano or other instruments should be at the side or back of the room if possible. Chairs for the leaders may be placed at either side of the altar table. The leaders should all be robed if robes are available.

The worshipers should not enter the room before the hour of the service. At an appointed time the leader may explain that all will enter the room quietly and after the service will leave the sanctuary in silence.

For the ritual of the communion suggested here the usual denominational one may, of course, be substituted. The abbreviated form of the service, if there is one, may be used.

The evening candlelight service should be a climax to Easter Sunday. Let every worshiper and especially each leader prepare himself with all diligence and devotion.

II. The Call to Worship

PRELUDE: *Ave Maria*, by Schubert (violin or cello)

SCRIPTURAL CALL: *(read responsively by two leaders)*

Jesus spake with them, saying: I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.

The Light shines in the darkness, and the darkness has not overpowered it.

If we walk in the Light, as he is in the light, we have fellowship one with another.

It is God that said, Light shall shine out of darkness; who shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Come ye, and let us walk in the Light of the Lord.

Send out thy light and thy truth, let them lead us. Oh, let them bring us to thy holy hill.

HYMN: "Light of the World, We Hail Thee"

III. Act of Remembrance

(To be read responsively by two leaders or by the leader and the congregation.)

In thanksgiving for the Light which lighteth every man that cometh into the world, let us turn our thoughts to him, from whom cometh every good and perfect gift, in whose presence is no darkness at all. Let us remember Jesus: who, though he was rich, yet for our sakes became poor and dwelt among us. Who was content to be subject to his parents, the child of a poor man's home. Who lived for nearly thirty years the common life, earning his living with his own hand and declining no humble tasks. Whom the common people heard gladly, for he understood their ways.

Response: (to be sung or spoken) *May the light that was in Him shine in us.*

Let us remember Jesus: Who was mighty in deed, healing the sick and the disordered: using for others the powers he would not invoke for himself. Who refused to force men's allegiance. Who was Master and Lord to his disciples, yet was among them as their companion and as one who served. Whose meat was to do the will of the Father who sent him.

Response: May the light that was in Him shine in us.

Let us remember Jesus: Who loved men, yet retired from them to pray, who rose a great while before day, watched through a night, stayed in the wilderness, went up into a mountain, sought a garden. Who prayed for forgiveness for those who rejected him, and for the perfecting of those who received him. Who observed good customs, but defied conventions which did not serve the purposes of God. Who hated sin because he knew the cost of pride and selfishness, of cruelty and impurity to man, and still more to his Father in heaven.

Response: May the light that was in Him shine in us.

Let us remember Jesus: Who believed in men to the last and never despaired of them. Who through all disappointment never lost heart. Who disregarded his own comfort and convenience, and thought first of others' needs, and though he suffered long was always kind. Who, when he was reviled, reviled not again, and when he suffered, threatened not. Who humbled himself and carried obedience to the point of death, even death on the Cross, and endured faithful to the end.

Response: May the light that was in Him shine in us and lead us in his way. Amen.

HYMN: "Dear Lord and Father of Mankind"

MEDITATION by minister.

HYMN: "We May Not Climb the Heavenly Steeps" (first two stanzas)

ANTHEM or SOLO: "God So Loved the World" from *The Crucifixion* by Stainer

IV. The Story of the Last Supper

(The story may be read by a leader or by the minister. The following arrangement is suggested, taken from three of the Gospels to put the story in chronological order. The Revised Standard Version of the New Testament is recommended. Of course this would be most effective if it can be given from memory. If not, have it written out for easy reading.)

Mark 14:12-16
John 13:4-9, 12-17, 21-22
Matthew 26:23, 26, 27

CHORAL RESPONSE:

"Write these words in our hearts,
We beseech thee, O Lord. Amen."

V. The Sacrament of Communion

CALL TO COMMUNION: (by the minister)

By the authority of the Church committed to its ministers, we set aside this bread and this wine as emblems of the continuous presence of Christ with us, and of our communion with him and all believers in every age. Let us prepare ourselves to share in this sacrament, by silently making our own confession of sin and weakness, and seeking his strength and his companionship for a life lived in his spirit.

PERIOD OF SILENCE: (one stanza of "My Faith Looks Up to Thee" by instrumentalist or soloist)

CALL TO PENITENCE: (by the leader)

In the holy quiet of this hour, let us draw nigh to him who heareth prayer; and let us remember that he listeneth more to our hearts than to our words. Let each of us bring an offering of penitence, if not of purity; of love, if not of holiness; of teachableness, if not of wisdom; of devout obedience for the time to come, if not the fruits of well-doing in the time that is past. And may we obtain mercy and find grace to help in time of need.

Let us pray.

PRAYER OF CONSECRATION: (by the minister)

O God, of whose gift comes the soft beauty of candlelight and the heartening joys of friendships, and who in the common things of daily life givest to us thy very Self, making of bread and wine the sacrament of a sustaining Presence, grant that—the spirit which dwelleth in thy Son without measure also dwelling in us—we may seek thee eagerly, find thee surely, and serve thee

(Continued on page 30)

* Minister, New York Avenue Methodist Church, Brooklyn, New York.

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THEME FOR APRIL: *Our Church and Other Churches*

For the Leader

The church! What visions and memories it brings to our minds as we recall churches of which we have been a part. There are tiny little white country churches, old stone ivy-colored churches, large cathedral-like churches. And yet, beautiful as all of these are, they are only buildings. The real church is found in the people. The church is a group of people worshiping together and working together to bring the Kingdom of God on earth now!

As we guide our children each week may we help them to get a vision of the real meaning of the church; not only their own, but other churches as well. May they realize that they have a very definite part in creating and maintaining the church.

All songs are from *Hymns for Primary Worship*, Westminster Press, 1946.

April 6

THEME: *Easter*

WORSHIP CENTER: Table with open Bible in center. Picture of "Women at Tomb" behind Bible.

PRELUDE: Excerpt from "The Messiah"

CALL TO WORSHIP: I should like to read a verse from the Bible that helps us to understand that Jesus' spirit of love and goodness will always live forever as long as people believe in Him. (Read Revelation 1:18b.)

LEADER: Last Sunday was a special time set aside to honor Jesus, wasn't it? (Palm Sunday.) Do you remember the way the people honored Jesus? They must have loved him very much. Would you like to sing the song that tells about how the children honored him?

SONG: "Hosanna! Be the Children's Song"

STORY: "Jesus Lives"

Today is another special day set aside to to honor Jesus. It is Easter. Some sad things happened to Jesus after Palm Sunday. There were many people who did not understand him and they felt that he should not be allowed to teach. They also thought that the only way to stop his teaching would be to destroy him. So, because they did not understand him, they planned his death.

They didn't realize that Jesus' wonderful feeling of love and kindness could not be stopped by death. They seemed to think that death would be an end to all of his teachings. They didn't know, as you and I do, that death is only a change in life and that love and kindness and beauty and truth will live forever. Even some of Jesus' closest friends did not understand this.

As you look at the picture on our worship table you will see some of the women who loved Jesus very much. Jesus' body had been put in a cave in a lovely garden and a stone had been put in front of the cave. These women had come to bring gifts to show their love and respect for Jesus. When they arrived they were amazed to see that the stone had been rolled away and that an angel was guarding the cave. The angel told them that Jesus had risen; that he was still alive. It was like that verse we read in the beginning today, "Behold, I am alive forevermore!"

The women immediately ran to tell their friends of this wonderful happening. One story tells us that one of these women, whose name was Mary, came back to the garden and was weeping because she missed Jesus so much. While she was weeping Jesus appeared to her and brought her great joy.

SONG: "Every Year at Easter Time"

OFFERING: As we give our gifts this morning our pianist is going to play part of a beautiful piece of music that was written about Jesus. She played it at the beginning of our service and she will play it again at the end. It is called "The Messiah." Shall we listen to it thoughtfully and quietly?

PRAYER: Dear God, our loving Father, we are most thankful for this special time of the year which has been set aside to honor your Son, Jesus. Help us to honor him, not only today, but always, by living together in loving kindness.

Accept these gifts, and may they be used to carry on the work of Jesus in the world today. Amen.

SONG: "Christ's Holy Morn"

POSTLUDE: Excerpt from "The Messiah"

Primary Department

*By Frances M. Hill**

April 13

THEME: *Our Church and Other Churches*

WORSHIP CENTER: Lovely picture of a church or people going to church. White lighted candles on each side of picture.

PRELUDE: "When in the Quiet Church I Sit"

CALL TO WORSHIP: "Come with Hearts Rejoicing"

LEADER:

It is wonderful to be able to come together in our church and praise God, isn't it? This morning there are people praising God in other churches as well as our own. Tell me about some of the churches near ours. If someone said to you, What is the church? what would you say? A building, a place to learn about God? Yes, it is both of those, but I think that it is more than that. I like to think of the church as a group of people meeting together to worship God and working together to help others live as God wants us to live. Could the church as a building help anyone if people never came near it? Let's see if we can make a list of people who really are the church.

The Church: Parents and children, Choir and Director, Organist, Minister, Teachers, Caretaker.

Suppose we think for just a few moments about how these people help our church. You mentioned your parents first so let us think about them. (Children's responses might be as follows:)

Parents—help get us ready to come; teach classes; have meetings during the week to help the church; visit those who are sick; give money; make things for others; etc.

Minister—preaches sermons; visits the sick; helps people when they are sad; has funerals; marries people; etc.

Choir and Director—sing beautiful music to help us feel close to God.

Organist—Plays music for the service.

Teachers—teach people about God and the best ways to live together.

Caretaker—Takes care of the church; keeps it clean; keeps it warm in winter and cool in summer.

We haven't talked yet about how children help, but we will let that go until a little later because it is very important and I want you to have more time to think about it. Thinking of these things reminds me of a song that we like. Shall we sing it now?

SONG: "Our Dear Church" or "The Church of God Is Everywhere"

LEADER: Do you like to pretend you are someone else? I'm going to give you a chance to do that right now. As you look at the names of the people who are the church, you decide to be one of them. When you are ready, you may come up in front and act just like that person. We will try to guess who you are. (Allow about five minutes for this.)

OFFERING AND RESPONSE: "Father, Bless the Gifts We Bring Thee."

PRAYER: Dear God, our loving Father, we are thankful that our church and other churches are not just buildings. We are glad to know that the church is a group of people who work together in church, at home or wherever they may be to help others know more about you and your way of living. Thank you, dear God, for this church and all the people who work in it because they love you. Amen.

POSTLUDE: "We Thank Thee for Our Church"

April 20

THEME: *Worshipping God in Church*

WORSHIP CENTER: Lovely picture of people worshiping God in church. White candles on each side of picture.

PRELUDE: "When in the Quiet Church I Sit"

CALL TO WORSHIP: "When in the Quiet Church I Sit"

LEADER:

Do you remember anything that song said to you? (The church is quiet; there is music; can hear God speaking; sunlight through windows; God seems near.) You remembered a great deal of the song. Do you know what we are doing in church when God seems so near to us? Yes, we are worshiping God. Some children once said that "worship is feeling close to God and having a desire to work with him to make a better world."

Last week we talked about the people who are the church. Today let's think about some of the things that help us to worship God. Several things were mentioned in our song. As we sing another song you be thinking of other things in churches that help us to worship God.

SONG: "Our Church Helps Us to Worship God."

* Director of Weekday Church Schools, Zanesville Ohio Council of Christian Education.

LEADER:

What other things did you think of? (Singing hymns; prayer, working in friendly ways; Bible, sharing.) Perhaps after our offering you would like to go into our church sanctuary and see some of the things of which we have been talking. We might have our closing song and prayer in there together and then come back here for classes. (If this is done be sure that all arrangements have been made ahead of time. It would be nice to have the minister there and the organist playing soft music.)

OFFERING AND RESPONSE: "Father, Bless the Gifts We Bring Thee"

PRAYER: Will you join with me in the prayer? After each thought will you say, "We thank thee, God!"

For the quietness of our church where we may feel close to thee,

We thank thee, God!

For the sweet music that reminds us of beauty and light,

We thank thee, God!

For the golden sunshine streaming in the colored windows and for tiny raindrops splashing on the bright colors,

We thank thee, God!

For the Bible that tells us of thy love,

We thank thee, God!

For friendly people who worship and work together in loving kindness,

We thank thee, God! Amen.

POSTLUDE: "We Thank Thee for our Church"

April 27

THEME: *We Are the Church*

WORSHIP CENTER: Picture of children in church. White candles on each side of picture.

PRELUDE: "When in the Quiet Church I Sit"

CALL TO WORSHIP: "Come with Hearts Rejoicing"

LEADER: Remember the Sunday that we talked about the people who really are the church? There was one group that we didn't say much about because we decided to talk about it later. Which group was that? Yes, the children. You know in the Bible there are some verses that speak about children. I will read them to you and you tell us what you think they mean.

BIBLE: Proverbs 20:11 (people know us by our actions) Mark 10:13, 14—(Jesus loved children and believed in their worthwhileness.)

SONG: "Nobody Is Too Young"

LEADER:

We just could not have the church without children because they, too, are a part of it. What are some things that children do as their part in the church? Responses: (Attend Sunday school regularly; work together in church or wherever they may be in a friendly way; share in the offering; help keep the church neat and clean and beautiful; sing in the children's choir; do kind things for others.)

OFFERING AND RESPONSE: "Father, Bless the Gifts We Bring Thee"

STORY:

TIM'S DISCOVERY

It was Monday morning and just the kind of a morning for a holiday. The sun was shining brightly, making everything look golden and new. Tim awoke early. In fact, he awoke at the same time he did every morning that he went to school. For a moment he had forgotten that today was a holiday for school children. Tim remembered his teacher telling the class about it.

"Monday will be a holiday for you," she had said. "We teachers have to go to a very important meeting. But wherever I am I will be thinking of you and hoping that you are enjoying your day. I hope the sun will shine so that you can play out-doors."

Well, Miss Merrick's wish had come true, thought Tim. "It's too nice to stay in bed; I'm going to get up."

As Tim and his mother and father were eating breakfast Tim's father said, "What are you planning to do today, son?"

"I don't know yet," replied Tim. "Is there something I can do for you?"

"Why yes, there is," said Mr. Crandall. "I have an envelope that should be taken to Mr. Scott at the church. I was going to take it on my way to work, but I'm rather late."

"Oh, I'll be glad to take it for you, Daddy," said Tim. "You mean Mr. Scott, the caretaker? I didn't know he worked at the church on Monday."

After Mr. Crandall had gone to work Tim helped his mother with the dishes. While he was finishing them, Bobby, his next door neighbor came over to play.

"I have to go to the church first for Daddy," said Tim. "Want to go with me?"

"Sure," replied Bobby.

So the two boys ran out into the sunshine. When they came to the church Tim said, "I guess we will have to look for Mr. Scott because I don't know exactly where he is."

"Maybe he is up in the big church part," suggested Bobby. "Let's look there."

The two boys stepped into the church sanctuary. It was very beautiful and quiet with the sunlight streaming through the colored windows. "It seems different without people here, doesn't it?" said Bobby.

"I'll say," said Tim. "I don't like to see those bulletins all over the seats and floor, do you? I never noticed them like that before, did you, Bob?"

"No," replied Bob. "I never have."

"Well, I guess Mr. Scott isn't in here," said Tim. "Let's go into our Sunday school room; he might be there."

"Did we leave our room looking like this?" said Bobby. "Look at the crayons and papers on the floor."

"It does look pretty bad, doesn't it, boys?" said Mr. Scott who was standing in the doorway.

Tim and Bob turned toward the door. "We have been looking for you, Mr. Scott," said Tim. "I have an envelope for you from my father. Here it is."

"Thank you, Tim," replied Mr. Scott.

"Mr. Scott, may I ask you a question?" said Tim.

"Certainly," replied Mr. Scott. "I hope I can answer it."

"Well," began Tim, "I thought that you were just here in the church on Sunday, but that isn't true, is it?"

"No, it isn't," replied Mr. Scott. "But what made you discover that I work here more often than just on Sunday?"

"There are so many papers scattered around and things are never that way when we come on Sunday," said Tim.

"Yes, and the hymn books are in the racks instead of on the seats on Sunday," added Bobby.

"I guess there is a lot to take care of in a church, isn't there?" said Tim.

"It is quite a responsibility," replied Mr. Scott. "And I cannot give full time to it because I have another job."

"We could help you, couldn't we, if we didn't leave papers and crayons all over our room?" asked Tim.

"It would be a big help if they were put away," said Mr. Scott.

"We could help you now," said Tim. "We know where these things go. May we?"

"I'd be happy to have you if you want to do it," replied Mr. Scott.

So Tim and Bob helped Mr. Scott all morning at the church and when they were finished all papers were picked up; crayons were put away; every chair was in place; and every hymn book was in the rack. As Mr. Scott thanked the boys Tim said, "I don't think you will ever find our room in such a mess again. Bobby and I are going to talk it over with the rest of the children and I know that we will always try to help you by straightening it every Sunday before we leave."

SONG: "This Is Our Church"

POSTLUDE: "We Thank Thee for Our Church"

Junior Department

*By Grace M. Smeltzer**

THEME FOR APRIL: *"Jesus Lives!"*

For the Leader

We begin this series of worship services for the month of April with the theme, "Jesus Lives!" and carry it through the succeeding weeks in the endeavor to help the junior boy and girl develop a deeper sense of the warm reality of Jesus, ever present in his own life and in the world.

Kodachrome slides are suggested for use in the first service. If these are not available, prints of the two suggested pictures may be secured for a nominal sum at denominational book stores.

For the worship center on Easter, you will probably wish to use flowers in addition to an open Bible. On the second Sunday, we suggest an open Bible with a small print of Hofmann's "Head of Christ" or a similar picture, placed on the open leaves of the book. The third Sunday offers the possibility of a choice between a favorite picture of Christ, or one of a child praying or performing some act of service. On the last Sunday a map of the world could be used effectively by attaching to it at the proper locations pictures of missionaries of your denomination. An alternate choice would be the placing of missionary curios on the table with a flat map or global map as a background. In this case you would want to devote a portion of time to explaining the significance of these curios as part of the preparation for worship.

The suggested Scripture passages, in particular the one for Easter Sunday, will gain added meaning if read from the new Revised Standard Version. (The passage from John is in the programs for the intermediate department in this issue.)

* Altoona, Pennsylvania.

April 6

THEME: *Jesus Lives!*

PRELUDE: "Jesus Christ Is Risen Today"

CALL TO WORSHIP:

Leader: Let us sing songs of rejoicing to the risen Christ, let us worship with words of praise and joyful hearts.

Response: "Jesus Christ Is Risen Today"

(Sing first verse.)

INTRODUCTION TO THEME:

Today is one of the happiest days the followers of Christ know. It was a happy day when the disciples and friends of Jesus heard the glad news, "He is not here; he is risen as he said." Their hearts had been sad and discouraged. Now their faces were bright with joy. They were saying to one another, "Have you heard? Christ is risen!" Let us sing our own song of rejoicing.

HYMN: "Christ Arose"

LEADER: "He is not here, for he has risen, as he said." These were the unexpected and joy-giving words that the angel spoke on that first Easter day. Let us share the joy of the disciples as we think of the story of the women's journey to the tomb.

PICTURE INTERPRETATION: Kodachrome Slide Cc89[1], "Holy Women at the Tomb," by Ender.

As we observe our picture, let us imagine that we are with them on this happy occasion. Listen to the words of Mark as he tells us of their journey, and to the words spoken in the clear sweet voice of the angel.

FROM THE BIBLE: Mark 16:1-7 (Read by a junior prepared well beforehand)

PICTURE INTERPRETATION: Kodachrome Slide Cc700[1], "Peter and John Hurrying to the Tomb," by Burnand

LEADER:

Peter and John can scarcely believe the good news brought to them by Mary Magdalene. They must see for themselves if it is indeed true. See how their garments fly back in the wind as they hasten to the tomb. One has his hands clasped in front, as if by his eagerness he can make the journey more swiftly. John tells us that, "the other disciple outran Peter and reached the tomb first." Let us listen to John as he tells of their journey.

FROM THE BIBLE: John 20:1-10 (Read by a junior prepared beforehand)

LEADER: The walk to Emmaus was a memorable walk for the disciples to whom Jesus appeared. Imagine their joy when they knew that the one who walked with them was their leader, alive and ready to give them words of hope and encouragement.

FROM THE BIBLE: Luke 24:13-35

LEADER:

Handel was a great musician who loved Jesus and was a maker of fine music. Handel knew the wonderful story of the resurrection as we have been reading it from the Bible. His heart was filled with joy and triumph as he thought of Jesus, alive forevermore. He poured all of his joy into the making of a song called "The Hallelujah Chorus." He did it so well that thousands of people have chosen his song as the one to express their own joy. When it was first sung before the ruler of England, he stood in reverence to the risen Christ, the King of Kings. To this day, when this music is played or sung, people stand to honor the great music and the Christ of which it sings. Let us stand and listen to the music of Handel.

LISTENING MUSIC: "The Hallelujah Chorus." Victor Record No. 11-8670; or played as a piano solo.

PRAYER:

Our Father, we come to thee with glad hearts on this day when we remember the risen Jesus, alive forevermore. We thank thee for his great love for us, and that we are called by his name. Teach us to live so that we may bring honor to his name, and that we may praise him in our hearts always.

OFFERING SERVICE:

Dedicatory Sentence: Our Father, with love in our hearts we bring our gifts to thee, and pray that we may have thy blessing as we share with others.

Dedicatory Response: "We Give Thee But Thine Own"

CLOSING WORDS: Dismiss us from this time of worship, with thy blessing, and may it make us stronger to live for thee.

[1] To be shown in 2" x 2" slide projector. May be obtained from the Society for Visual Education, Inc., 100 East Ohio St., Chicago, Ill.

April 13

THEME: *"Jesus Lives—in His Book"*

PRELUDE: "Tell Me the Stories of Jesus"

CALL TO WORSHIP:

Junior: Come, let us worship. "O Lord, our Lord, how excellent is thy name in all the earth. Let all those that put their trust in thee rejoice." (Psalms 8:9; 5:11a)

Response: "All Things Praise Thee" (Sing first verse)

INTRODUCTION TO THEME:

The Bible has always been one of the most cherished possessions of men, for through it they learned to know Jesus. In its pages they read of his works of healing, of his words of guidance, and of his death and resurrection. We will think today of how the writers of the gospels have helped us to know Jesus.

HYMN: "Tell Me the Stories of Jesus"

LEADER:

THE FOUR ARTISTS

Four artists have painted word pictures of Jesus. These artists were the four men who wrote the books of the Bible which we call the gospels. Each one of them has painted his picture with different details. As we look at their pictures we may be sure that Jesus does live in his book.

Matthew's Picture:

Matthew was a wealthy Jew, and a tax collector for the Roman Empire. People did not like him very well, because of his work. However, one day Jesus stopped where he was seated, doing his work, and said, "Follow me." As he heard the words of Jesus, Matthew made a resolve in his heart to become a follower of Jesus. He heard Jesus speak many times, and talked with others who had heard him. He was especially interested in the teachings of Jesus, and these he put into his story of Jesus. Listen to a little part of one of these sermons.

FROM THE BIBLE: Matthew 5:43-48

Mark's Picture:

Mark's family were Christians, and in his home Jesus and his disciples were sometimes guests. As a boy, Mark could listen to the stories of the disciples as they told of their journeys, and the miracles Jesus performed. When he grew older, he worked with Peter, and as they went to and fro they would recall the words and deeds of Jesus. There came a time when Mark decided he would write the whole story, telling particularly what Jesus did. Let us listen now to one of the word pictures Mark paints.

FROM THE BIBLE: Mark 6:53-56

Luke's Picture:

Luke was a doctor who lived in Antioch. When Paul, the missionary needed a physician, Luke came to help him. From Paul he learned much about Jesus, and from the other disciples that he met. To a friend, Theophilus, he wrote a long letter which is a story of Jesus' life. Here is a story Luke wrote that tells a little what God is like.

FROM THE BIBLE: Luke 15:8-10

John's Picture:

The book of John is very different from the other three Gospels, and was probably written many years after Jesus' death. Some people think it was written by the Apostle John in his old age, but others think it was written by a philosopher who did not know Jesus when he was alive. Whoever it was, the writer loved Jesus very much and thought about him deeply. He wanted everyone to know that Jesus was the Christ, the Son of God. We will read just one verse from the 17th chapter of John, which is a beautiful prayer for you and me, that Jesus prayed.

FROM THE BIBLE: John 17:20

CONVERSATION: Give an opportunity for the children to mention the picture of Jesus they like best, whether it be an actual painting, or one of the "word-pictures."

PRAYER: Our heavenly Father, we thank you for these men who wrote the words which help us to know Jesus better. Teach us to love thy word and to obey it. Help us to follow thee with greater devotion.

PRAYER RESPONSE: "The Lord is Ever Near"

OFFERING SERVICE as before

CLOSING WORDS as before

April 20

THEME: *Jesus Lives—in My Life*

PRELUDE: "Lord, I Want to Be a Christian"

CALL TO WORSHIP:

Junior: Come, let us worship. "The Lord is king, forever and ever. Be glad in the Lord and rejoice. Sing praises to the Lord." (Psalms 10:16; 32:11; 9:11)

Response: "All Things Praise Thee" (Sing first verse)

INTRODUCTION TO THEME:

Many of the people who lived at the time of Jesus did not see him, or hear him speak, because they lived in countries where he did not go. Some of the people who became Christians, such as Paul, went and told the good news about Jesus to the people of other nations. Paul knew that these people would have a hard time to live as Christians because they would be surrounded by their neighbors who were not yet Christians. He told them, "Whatsoever ye do in word or in deed, do all in the name of the Lord Jesus." He might have said this, too, "If you live like Jesus, your neighbors will become Christians too. They will see Jesus in your life. They will know that Jesus lives again."

The words of the hymn that we will sing are a prayer that we might live just as Paul said, doing everything as Jesus would do it.

HYMN: "Long Ago the Friends of Jesus" or "Always My Friend"

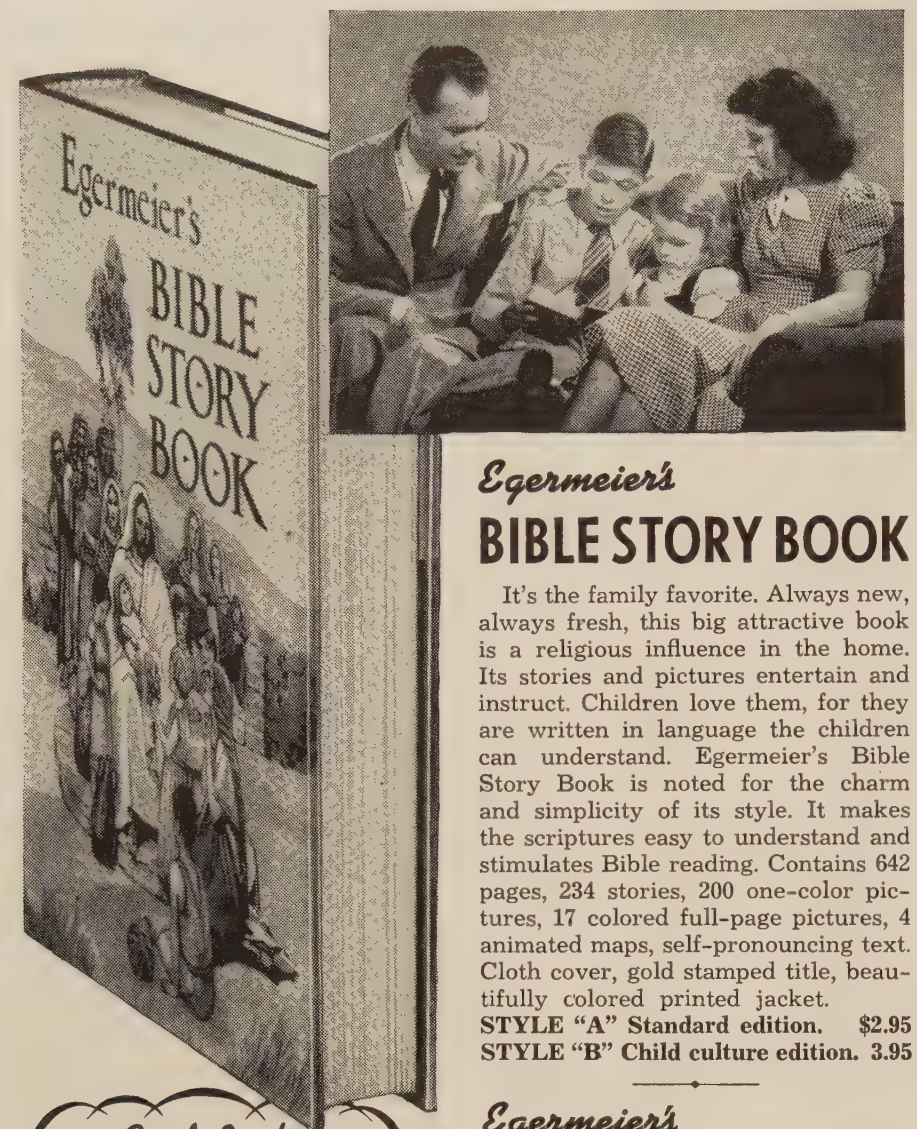
LEADER: Many of you know the words of Psalm 1, which are a guide for living as God would have us live. Let us repeat the first three verses of this Psalm. (May be read in unison.) Here are the words as a teacher of boys and girls wrote them to help her class understand the Psalm better:

JUNIOR: (prepared beforehand)

Happy is the person who does not act
according to the advice of wicked people.
Or spend the time with those who do wrong,
Or make friends of those who ridicule God,
But who is glad to do God's will
And who studies God's word regularly
that he may learn God's will.
Such a person is like a beautiful tree growing near a stream,
And bearing fruit to make others happy.
Its leaves are fresh and furnish comfort and shade.
Even so the godly person who helps and blesses other people shall also prosper and be blessed."

—NAN F. WEEKS[2]

[2] From *How Our Bible Came to Us*, published by the Judson Press. Used by permission.



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LEADER:

Have you ever walked in the deep snow, following another person? His footsteps made a clear place in the snow and you could walk easily by putting your foot in his footsteps each time. He had gone before and could show you the way, and make it easy for you. Jesus has shown us how to be kind, how to be courageous, how to pray, how to do our work in the best way. These things he has taught us, and if we walk in his way, other people will know that we belong to him. Listen to the words of this hymn: (repeat first verse of hymn below). Let us sing this hymn as our prayer that we may grow more like Jesus.

PRAYER HYMN: "Growing Like Jesus"

CONVERSATION: Through conversation guide the children to an appreciation of ways in which they want to grow more like Jesus. These may be woven into a prayer by the leader.

HYMN: "I Would Be True"

OFFERING SERVICE: as before

CLOSING WORDS as before

April 27

THEME: *Jesus Lives—in Loyal Followers*

PRELUDE: "Following Christ"

CALL TO WORSHIP:

Junior: Come, let us worship. "Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. Sing unto the Lord, give thanks at the remembrance of his holiness. (Psalms 29:2; 30:4)

Response: "All Things Praise Thee" (Sing first verse)

INTRODUCTION TO THEME:

One of the greatest men who ever lived was Paul, the missionary. Paul was such a loyal follower of Jesus that he never stopped his work of telling others the good news of Jesus, even though he was shipwrecked, stoned and imprisoned. He knew that his message was important, and he was loyal to his trust. Hundreds of others have been inspired by his example to go to other countries and strange peoples to share with them our Bible, and to help them come to know Jesus.

HYMN: "We've a Story to Tell to the Nations"

FROM THE BIBLE: Matthew 28:19

STORY MESSAGE:

THE SONG THAT CAME BACK

"Tell us a story," begged Jim, Andy and their sister, Sue. They were gathered around Uncle Tim.

"What kind of story will it be?" was their uncle's good natured reply.

"An adventure story," was Jim's excited request. "A story about traveling," was Andy's close second. "I want a mystery story," was the surprising answer of quiet little Sue. "H'm," said Uncle Tim, "I know the very one. It's a mystery story, and it's full of adventure and travel. Best of all it's true.

"The first people who knew the story lived in Jerusalem," he began. "They told it to some others in Jerusalem. Then they went outside the city to the little villages, and told it to the people living there. They crossed dangerous seas and mountains and told the story to those who lived across the seas, and beyond the mountains."

Sue could keep back her question no longer, and she burst out, "What was the story? Tell us, Uncle Tim!"

"Remember, Sue," was her uncle's reply, "this is a mystery story. I want you to guess the name of the story if you can." He went

on, "All down through the years men told the story to their sons, and it was passed on from one generation to another and from one family to another. Men who wanted freedom to tell the story and to worship the man about whose life the story was told, came to a land called America."

"Oh, now I know!" cried Sue. "Our teacher told us about the Pilgrims. They were telling the story of Jesus."

"Yes, you've guessed it, little Sue," was her uncle's answer. "The Pilgrims worshipped here, and after a while built churches for worship. Others came and little white country churches and big stone churches in the cities were built. Here and there people began to say, 'Our brothers across the sea on the continent of Africa have not heard the story, and they must.'

"They chose a man to go and tell the story, and this brave man went to Africa, to the village of a tribe called the Mendi tribe. He lived with the people there. At first he did not know a word of their language, but little by little he learned enough words to put a sentence together. How glad he was when the day came that he knew enough of their words to put them together into a story. With the village people gathered around him, he told the story, the beautiful story that you heard when you were just tiny tots, Sue and Jimmy and Andy. It was new to them, and he had to tell it time and again, and explain it over and over. Then they began to believe it and to live the Jesus way of life. They taught the story of Jesus to their children. Then an African Christian made up a song for them in their own language, and this is the way it goes," Uncle Tim said, singing the words softly.

"A mu Ngewo lato
A mu Ngewo lato
A mu Ngewo lato
Kunafo."

"How did you learn the words?" "Do you know what they mean?"

"Yes to both your questions," Uncle Tim said. "I heard it just last week. You remember I spent a few days at our church camp. A Christian teacher, an African, was there, and he taught it to us. The story we told them long ago about Jesus and his love came back to us in a song. He sang the praises of God in his own tongue. The words may sound strange to you, but they have a lovely softness as he sings them in his own tongue. He is singing:

"Let us praise God
Let us praise God
Let us praise God
Forever."

"Sometimes members of the congregation will sing a special verse by themselves. They sing:

"For his great truth
For his great strength
For his great blessing
For his great mercy."

PRAYER LITANY: (by the leader)

For the disciples who obeyed Jesus' call to "Follow me,"

Response: Father, we thank thee.

For the friends of Jesus who wrote the gospels which tell us of Jesus,

Response: as above.

For the courageous men who carried the word of Jesus' love to the far corners of the earth,

Response: as above.

For the ministers and teachers who help us to understand the words of Jesus today,

Response: as above.

HYMN: "Dear Lord, We Give Our Youth to Thee"

OFFERING SERVICE as before.

CLOSING WORDS as before.

Intermediate Department

*By Frances Nall**

THEME FOR APRIL: *Easter Christians*

For the Leader

The purpose of these worship suggestions is to help the intermediates enter into the spirit of worship, to see the true meaning of Easter, and how they can live as Easter Christians every day.

The worship center for Easter should have a beautiful Easter picture (as: "The Walk to Emmaus" by Eugene Girardet, number 90, or "Supper at Emmaus" by Rembrandt, number 1908, which may be ordered from The Pilgrim Press, 19 South La Salle Street, Chicago, size 8x10, 50 cents each) placed on the center of the altar. On either side have a bouquet of spring flowers and in front have the Bible opened to John 20. Lighted candles may also be used. Similar arrangements may be used for each Sunday during April, changing the picture and flowers each week.

April 6

THEME: *The Meaning of Easter*

PROCESSIONAL: "Come, Ye Faithful, Raise the Strain"

CALL TO WORSHIP: "Arise, shine; for thy light is come." etc., Isaiah 60:1-3.

HYMN: "Christ the Lord Is Risen Today"

SCRIPTURE: John 20:1-18 (Revised Standard Version, 1946)

Now on the first day of the week Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. So she ran, and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him." Peter then came out with the other disciple, and they went toward the tomb. They both ran, but the other disciple outran Peter and reached the tomb first; and stooping to look in, he saw the linen cloths lying there, but he did not go in. Then Simon Peter came, following him, and he went into the tomb; he saw the linen cloths lying, and the napkin, which had been on his head, not lying with the linen cloths but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed; for as yet they did not know the scripture, that he must rise from the dead. Then the disciples went back to their homes.

But Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. They said to her, "Woman, why are you weeping? She said to them, "Because they have taken away my Lord, and I do not know where they have laid him." Saying this, she turned round and saw Jesus standing, but she did not know that it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom do you seek?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." Jesus said to her, "Mary." She turned and said to him in Hebrew, "Rabboni!" (which means Teacher). Jesus said to her, "Do not hold me, for I have not yet ascended to the Father; but go to my brethren and say to them, 'I am ascending to my Father and your Father, to my God and your God.'" Mary Magdalene went and said to the disciples, "I have seen the Lord"; and she told them that he had said these things to her.

HYMN: "The Day of Resurrection"

POEM-PRAYER:

IN REMEMBRANCE

I know Emmaus was not far ahead,
But many words delay a journey's end;
They talked of Him, they counted him a friend,
Three lonely days their little world lay dead.
Three silent months the earth is still and cold,
All growing things like fallen heroes go
Calmly to death, condemned by ice and snow,
And bud and bloom are but a tale once told.
Into this world of winter's gray device,
The fragile feet of robins find their way,
Some crocus puts a cup upon display,
And gone is all the certainty of ice.
He rose again—so earth, remembering,
Repeats for man the miracle of spring.

JENNETTE EDWARDS[1]

Dear Father, help us thy children to remember thee in the spring time flowers, the beauty of Easter music, and the fellowship of Christian friends. In thy name, we pray. Amen.

TALK: "The Meaning of Easter"

In the beautiful picture of "The Walk to Emmaus," Girardet, the artist, has put on canvas his interpretation of the Easter message. In the foreground of the picture we see two Palestinian men walking along the country road with the view of hills and olive trees in the background. Cleopas and his friend are talking very earnestly about the happenings of Holy Week and of Easter morning, as they walk the seven miles from Jerusalem to Emmaus. A stranger joins their conversation. The two men tell Jesus the happenings of the last week, but they do not recognize their companion until they have reached Emmaus, as Luke tells us in Luke 24:13-35 (this story should be read or told).

The artist is telling us that Jesus is walking with us wherever we go, but, like Cleopas and his friend, we often do not recognize him. Again as with Cleopas and his friend, who recognized Jesus just as he sat down to the table with them, we today often catch glimpses of Jesus as we worship in church, see a beautiful sunset, a pure white lily, or feel the love of our parents and friends for us. How can we feel Jesus' presence today just as the two Palestinians did on Easter evening so many years ago? How can we recognize Jesus today? (The speaker should give his own ideas.)

PRAYER:

I arise today
Through God's strength to pilot me;
God's might to uphold me,
God's wisdom to guide me,
God's eye to look before me,
God's ear to hear me,
God's word to speak for me,
God's hand to guard me,
God's way to lie before me,
God's shield to protect me,
God's host to save me . . .
Afar and a-near,
Alone, and in a multitude.[1]

Dear Father, help me to recognize Jesus'

* Staff Consultant on Church School Curriculum, First Methodist Church, Evanston, Illinois.

[1] From *Epworth Herald*, used by permission.

presence as ever with me and guiding me. In thy name, we pray. Amen.

HYMN: "Hark! Ten Thousand Harps and Voices"

BENEDICTION: "An Easter Wish"

"May the glad dawn
Of Easter morn
Bring joy to thee.

"May the calm eve
Of Easter leave
A peace divine with thee.

"May Easter night
On thine heart write,
O Christ, I live for thee!"
(Author Unknown)

RECESSIONAL: "Sing with All the Sons of Glory"

April 13

THEME: *Easter Christians in the Neighborhood*

PRELUDE: "Worship the Lord in the Beauty of Holiness"

CALL TO WORSHIP:

"Worship the Lord in the beauty of holiness,
Bow down before him, his glory proclaim;
Gold of obedience, and incense of lowliness,
Kneel and adore him,—the Lord is his name."
—JOHN S. B. MONSELL

HYMN: "Lead On, O King Eternal"

SCRIPTURE: Acts 1:12-14; 2:1-4, 14, 37-42.

Explanation (before reading): After the first Easter Jesus showed himself to several of his friends before his ascension. But before he left he promised his friends that he would send his Spirit back to be with them. After Jesus' ascension his friends came back to Jerusalem from the Mount of Olives and spent their time in prayer. On Pentecost Jesus' Spirit came to them, and immediately they had the courage and the strength to tell others about Jesus' Way of Life. Peter preached to a great multitude and three thousand people decided on that day to be followers of Jesus.

PRAYER: Dear Father, help us this day to be followers of thine. We thank thee for the perfect example of Jesus' life and may we like the first disciples tell others of thy love. In thy name, we pray. Amen.

HYMN (*sung as solo or by the choir*): "Believe Not Those Who Say"

TALK:

WE DID IT OURSELVES[2]

When Joe Meegan took his new job as playground director of Davis Square Park, he discovered that the only idea of fun the boys had was to destroy everything visible, including himself. Joe was a big Irish athlete and the rowdy boys of Davis Square Park soon found that they were no match for Joe.

In this congested community, the 100,000 people who live back of the Chicago Stock Yards hated each other. The Irish called everyone else foreigners, the Poles did not like the Mexicans, the Negroes did not like the Jews, and so on around the vicious racial and nationalistic circle of prejudice. The whole district was a school of crime. At Christmas time intermediates would raid stores to snatch their would-be gifts. While the proprietor was chasing one gang, the other one would help themselves and disappear down a dark alley in the opposite direction.

This was the tough situation which Joe Meegan discovered on his bleak playground, where even baseball games ended in knock-down, drag-out fights. But soon Joe with his Irish guile and blarney was using the park to bring people together, persuading a school from one district to give a play in the auditorium with a school from another district as audience. These would-be-enemies soon discovered that they were all human and very much alike when on their good behavior. The idea of getting together worked all through the community, like a divine germ.

The next year Joe Meegan started a school lunch program. "The first thing they learned was to eat democracy," was Joe's expression. "At first you'd have an Irish boy, for example, coming in and saying, 'I won't eat alongside of that Mexican boy.' All right, he didn't eat. Pretty soon, when he saw how good the food was and that all the others were eating, he changed his mind."

Little by little it has been made unfashionable to have racial hatreds and whenever a hint of inter-racial trouble blows up, it is promptly and efficiently squelched.

It was ten years ago that Joe Meegan moved in Back of the Yards. Now there is the "Back of the Yards Neighborhood Council" of which Joe Meegan is executive secretary. This council is composed of 185 organizations—churches, schools, labor unions, welfare groups, clubs, and veterans. The Council helps to spread the Spirit of Christ to all peoples, as the following typical conversation shows:

The little Polish woman with the worn friendly face finished her tale of woe about a sick husband, then said, "And there's something else, Joe. There's a family in back of us that has an old grandmother and they treat her something awful. I think the Council should do something about it."

"We will," promised Joe Meegan as he took down the name and address.

The telephone rang—something about a landlord who would not make repairs. It rang again—somebody wanted a sick relative to be taken to the hospital. A boy came dashing in with a suggestion about improving the playground. All this happened in half an hour in the store-front office of the "Back of the Yards Council."

Who redeemed Packingtown? you ask. Was it the Council, the leaders in the community, or was it the boys and girls on the playground who showed their parents that people should get along together and improve their community by living the spirit of Jesus everyday?

OFFERING: To improve our own neighborhood.

OFFERING HYMN: "O Christ, the Way, the Truth, the Life"

BENEDICTION:

He rules the world with truth and grace,
And makes the nations prove
The glories of his righteousness,
And wonders of his love. Amen.

April 20

THEME: *Easter Christians in Spreading God's Word*

PRELUDE: "Still, Still with Thee"

CALL TO WORSHIP:

Thy word is a lamp unto my feet, and a light unto my path.
O give thanks unto the Lord; for he is good; because his mercy endureth forever.
O praise the Lord, all ye nations; praise him, all ye people.
For his merciful kindness is great toward us; and the truth of the Lord endureth for ever. Praise ye the Lord.

HYMN: "Love Divine, All Love Excelling"

SCRIPTURE:

Leader: Paul writes to his young friend, Timothy, and suggests that he study the Scriptures.

Group: Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth.

Leader: Continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus.

Group: All scripture is inspired of God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.[3]

HYMN: "Thy Word Is Like a Garden, Lord"

TALKS: "Being Easter Christians in Spreading God's Word"

Leader: The following speakers will tell us various ways that Easter Christians are spreading God's message.

First Speaker: A translation of the New Testament direct from the original Greek into Chinese has just been completed by

[2] Adapted from story "We Did It Ourselves" by Helena Huntington Smith. Used by permission of Religious Press Committee.

[3] Timothy 2:15; 3:14-17. Revised Standard Version.

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Lu Chen-chung, research fellow in the School of Religion at Yenching University in Peiping, China. This translation is said to be the first attempt to transfer the original Greek into Chinese without going through the medium of another language. It is therefore said to be free from a number of inaccuracies and ambiguities which are contained in the present Chinese Bible. This new translation is a valuable contribution to Chinese literature. It was made during the war while the Japanese were occupying the Yenching campus. Mr. Lu received a scholarship for his outstanding piece of work, and is now studying at Union Theological Seminary in the United States.

Second Speaker: Mr. John B. Cobb, a missionary to Japan, writes of how the Bibles are being distributed among the Japanese people. He says:

"In mid-September I made an interesting trip from Tokyo to Kobe. In the car going down there were four members of the Japanese Diet going home for the week-end. I got in conversation with two of them. One was a woman, a physician of Kyoto, Dr. Tomita. On the train she was reading a New Testament which had just been presented to her, as to all the members of the Diet, by the Bible Society. Dr. Tomita impressed me as being a very fine woman and she was much interested in the teaching of Jesus, though not a Christian."

What would you say to a non-Christian about Jesus' teachings? (The speaker should give his own suggestions.)

Third Speaker: We can spread the word of God by helping peoples of other countries translate the Bible into their own languages, and by sending them Bibles printed in America. How can we help the people of America to know what is in the Bible and to desire to follow its teachings? (The speaker should give his own ideas.)

OFFERING: (For Bibles for schools, hospitals and churches at home and abroad.)

RESPONSE: "Lamp of Our Feet, Whereby We Trace"

BENEDICTION: Dear Father, we thank thee for thy Holy Scriptures. May we go forth from this house of worship to live according to the truth revealed in thy Word. Amen.

April 27

THEME: *Easter Christians within Ourselves*

PRELUDE: "Largo" from Dvorak's "New World Symphony."

OPENING SENTENCES: "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"

HYMN: "O Son of Man, Our Hero"

RESPONSIVE SCRIPTURE AND SONG:[4]

Leader: "Blessed are the peacemakers, for for they shall be called sons of God."

Response (to be sung):

Dear Lord and Father of mankind,
Forgive our foolish ways;
Reclothe us in our rightful mind,
In purer lives Thy service find,
In deeper reverence, praise.

Leader: "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."

Response (to be sung):

In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word
Rise up and follow thee.

Leader: "Therefore take the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the equipment of the gospel of peace; above all taking the shield of faith, with which you can quench all the flaming darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God. Pray at all times in the Spirit, with all prayer and supplication."

Response (to be sung):

O Sabbath rest by Galilee!
O calm of hills above,
Where Jesus knelt to share with thee
The silence of eternity
Interpreted by love!

Leader: "And thou, child, shalt be called the prophet of the Most High;
to give light to those who sit in darkness and in the shadow of death,
to guide our feet into the way of peace."

Response:

Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

Leader: "Peace I leave with you; my peace I give to you."

Response (to be sung)

Breathe through the heats of our desire
Thy coolness and thy balm;
Let sense be dumb, let flesh retire;
Speak through the earthquake, wind, and fire,
O still small voice of calm!

TALK: "Being Easter Christians"

Each Easter a certain minister says to his congregation as they are about to leave the service, "Thank you for coming to church on this fine Easter. I hope to see you next Easter."

We hope that this attitude of forgetting church and our religious life after Easter for a whole year will not overtake any of us. In order to be Easter Christians all year round, we need to keep in very close touch with God and his followers through the great fellowship of the church. Each of us needs to set apart a special time each day to talk with God. We need to think of him when we see a beautiful flower, sunset, or see some gracious act of kindness. We need to learn to feel his presence in the worship services of the church, and to know more about his life through our church school lessons. The meaning of being Easter Christians all year round is ably expressed by this poem of Alice Mallory's:

"Lord
In the hurry of everyday life, and of service for men,
We would snatch, again and again,
A hundred times a day,
The brief and golden leisure
To glance thus up to thy face,
To catch once more the sound of thy voice,
To feel anew the touch of thy hand,
To know again that we live with thee."[1]

HYMN: "I Would Be True"

BENEDICTION: Now may the Lord of peace himself give you peace at all times in all ways. The Lord be with you all. Amen.

[4] Hymn by John G. Whittier; New Testament passages from Revised Standard Version.

Senior and Young People's Departments

*By Henrietta Thompson**

THEME FOR APRIL: *The Law of Nature, the Law Divine*

For the Leader

Men's hearts begin to warm with the increasing warmth of the sun; people's hearts are lightened by the beauties of nature in the springtime. Easter and the spring offer wonderful potentialities for worship experiences. May we this month lead young people into seeing God in the world around them, in finding everyday parables of truth in their surroundings.

April 6

THEME: *Spring and the Life Eternal*

WORSHIP CENTER: Be sure to have on hand three parts of the worship center which will be added during the course of the program: a branch of new green leaves, a vase or pot of flowers, and a cross (about 2 feet high).

PRELUDE: *Diademata* ("Crown Him with Many Crowns")

CHORAL CALL TO WORSHIP: Verse 3 of "The Day of Resurrection"

PRAYER:

O let me grow!
About me buds are bursting
And greening trees are yearning toward the sky,
And everywhere is God's good power worsting
The stagnant earth and lifting life on high.
O let me grow,
Shall I alone be dying
When earth and sky obey his slightest nod?
Am I a dwarf in God's great universe defying
The laws of life that lift men up to God?
Amen.

RALPH S. CUSHMAN[1]

FIRST BOY: (enters carrying small branch of tree, if possible with leaves. He places it on the table toward the front.)

All around us these days the leaves are beginning to come out on the trees. The bare limbs are taking on new life. A few months ago, unless we had known better, we would have thought all the trees totally dead. In the time of Job, one of his friends who came to console him was speculating on the possibilities of the after-life. He spoke of eternal life in terms of a tree: (Read Job 14:7-10). Today we are assured of eternal life through Him who told men: "I am the resurrection and the life." Though the limbs of trees seem dead, as Christ did in the tomb, they leaf out to remind us of his resurrection.

GIRL: (enters carrying a bowl or pot of flowers. She places the flowers to one side behind the green leaves.)

There is great potentiality in a seed. The small brown dead seed does not seem to possess life. Yet, if it is put into the ground, and dies, it brings forth beautiful flowers such as these we see here. Jesus used this parable from nature in his teaching about the

* Assistant Director of Youth Work, Presbyterian Church, U. S., Richmond, Virginia.

[1] From *Spiritual Hilltops*. Copyright 1932. Used by permission of the Abingdon Press.

necessity of his dying: (Read John 12:24-25). May the spring flowers remind us of the Christ who died and was buried that he might conquer death and appear in a more glorious form of the risen Christ.

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BOY: (enters carrying a cross. He places it on the table behind the green leaves on the opposite side from the flowers.)

We seldom think of the cross as a symbol of Christ's resurrection. Yet the *empty* cross represents the great truth that Christ did rise from the dead; that he is no longer hanging there dead, but is alive forevermore. (Read Philippians 2:8-11 and John 11: 25-26)

HYMN: "Christ the Lord Is Risen Today," first three verses.

LITANY: (If you cannot have copies for each one in the group, have two people read responsively.)

Leader:
"For flowers that bloom about our feet,
For tender grass, so fresh, so sweet,
For song of bird and hum of bee;
For all things fair we hear and see,
All: Father in heaven, we thank thee.

Leader:
For blue of stream and blue of sky,
For pleasant shade of branches high,
For fragrant air and cooling breeze;
For beauty of the blooming trees,
All: Father in heaven, we thank thee[2]

Leader:
For all the beauties of thy nature,
For the truths they teach of thee,
All: We praise thy name, O God.

Leader:
For the spring and its promise of life
Everlasting through the risen Christ,
All: We give thee thanks, O God.

EASTER AFFIRMATION:

I believe that the life everlasting flows from the Fatherhood of God as the streams from the spring.

I believe that the Risen Christ is the visible witness for the sublime truth that the grave has no victory, and death no sting.

I believe that immortality is something to be lived rather than something to be proved . . .

I believe in holding daily life under the quiet light of eternity, and in pasturing our thoughts in the amazing love of God.[3]

SILENT PRAYER OF THANKSGIVING:

HYMN: "Joy Dawned Again on Easter Day"

BENEDICTION:

If but one little moment the Easter message rings,
If but one little moment the heart within you sings,
If but one breath of His life across your life be blown,
Then thank the Lord who sent them.
His Easter is your own![4]

April 13

THEME: *Nature Shows God's Greatness and Plan*

WORSHIP CENTER: Use white chalk or tempera on two pieces of black or dark blue cardboard. On one, copy two or three enlarged snowflake patterns. On the other, draw several stars, or, if possible, a reproduction of a section of the heavens as seen through a telescope.

PRELUDE: Nature hymns

CHORAL CALL TO WORSHIP: Verse 1 of "Praise ye the Lord, the Almighty, the King of creation!"

LEADER:
God is not far from any one of us.
The wild flower by the wayside speaks his love;
Each singing bird bears tidings from above;
Sunshine and shower his tender mercies prove—
And men know not his voice!
God is not far from any one of us.

He speaks to us in every glad sunrise;
His glory floods us from the noonday skies;
The stars declare his love when daylight dies—
And men know not his voice!

—THOMAS CURTIS CLARK[5]

HYMN: "The Spacious Firmament on High"
SCRIPTURE: Isaiah 40:12-13, 21-23, 25-26, 28[6]
TALKS:

GOD'S PLAN IN GREAT THINGS

Boy (standing to speak from his place in the audience): To me the greatness of God's plan is seen best through the scientific facts about the stars. "Think in terms of size. The earth weighs about six sextillion tons, but the star Canis Major weighs forty million times sextillion!"[7] "Our home, the earth, is the fifth or sixth largest planet belonging to a middle grade star in the Milky Way. Within our galaxy alone there are perhaps a thousand million stars as large and as luminous as the sun; and this galaxy is one of many millions which formed part of the same creation but are now scattered apart."[8] Just think! The sun is 93,000,000 miles from the earth, and the nearest star is 25 thousand million miles away!

Leader: Hear the thinking of Bible writers about the stars: (Read Psalm 8:1, 3, 4; 19:1, 2; 147:4, 5).

CHORAL RESPONSE BY CHOIR: Verse 1 of "For the Beauty of the earth"

GOD'S PLAN IN SMALL THINGS

Girl: (standing to speak from her place in the audience): I like to think God's greatness and plan as seen in the patterns for *small* things in nature. Think of the snowflakes. Millions fall in one storm, yet scientists tell us that each one has a distinct pattern of its own! Yet all are perfect six-sided geometric designs.

Leader: When Job spoke with God, God reminded him of His greatness as seen in the snow (Read Job 37:5-6, 38:4, 22, 28).

Boy (standing to speak from his place in the audience): "The marvelous wisdom and power of God are revealed also in the world of atoms and electrons. Minuteness as well as magnitude staggers imagination. What mystery is hidden in the tiniest visible substance with its unseen universes of electronic systems! Trillions upon trillions of electrons in a child's marble! . . . The mind of man is overwhelmed with awe!"[9]

Leader: We, too, have the feeling of the psalmist when he said: "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." (Psalm 139:6)

Girl (standing to speak from her place in the audience): To me the flowers speak of God's greatness through their intricate design. An ordinary flower such as the dandelion is a good example. It is not one flower, but a collection of tiny yellow flowers in a cluster. Yet each tiny flower of the composite is perfect in itself!

Leader: Jesus, too, said that the flowers

[2] By Ralph Waldo Emerson.

[3] From *Girl's Everyday Book.* Copyright Woman's Press. Used by permission.

[4] Source not located.

[5] From *God's Dream and Other Dreams.* Copyright Christian Century Press. Used by permission.

[6] For all the scripture in this program, type out references so there will be no hesitation between verses and passages. If possible, use a modern translation.

[7] From *Atoms, Men and Stars* by Roger D. Rusk. Copyright Alfred A. Knopf. Used by permission.

[8] From *New Pathways in Science* by Arthur Eddington. Copyright Macmillan Company. Used by permission.

[9] From *Living Prayerfully* by Kirby Page. Used with permission of the author.

should speak to us of God's greatness. (Read Matthew 6:28b-29).

Boy (standing to speak from his place in the audience): I have always thought of the ants as showing particularly the working of God's laws in small things. We all know how well regulated is their life together, and how systematic their laws.

Leader: The ant spoke of God to the writer of the Proverbs also. (Read Proverbs 30:24-28.)

CHORAL RESPONSE BY CHOIR: Verse 2 of "For the Beauty of the Earth"

HYMN: "I Sing the Almighty Power of God"

GOD'S PLAN FOR ME:

Almighty and eternal God, we praise thee for thy greatness.
Thou keepest the stars in their courses;
Thou controllest the tides of the sea;
Thou madest the creatures that live in the sea.
Help us to comprehend thy greatness . . .
Thou hast placed us in the world to magnify thy name;
Thou hast endowed us with the capacity to grow;
Thou hast breathed into our souls a desire to serve thee and our fellow men.
Grant us a portion of thy greatness that we may fulfill our destiny. Amen.

DOROTHY WELLS PEASE[10]

CLOSING HYMN: "God Who Touchest Earth with Beauty"

April 20

THEME: *Distance Gives God's Perspective*

PICTURE: Secure a large picture which is either a landscape or a sea picture giving a sense of distance of view. Be sure the reflection of light on the glass does not obscure someone's view of the picture.

PRELUDE: *Rest* ("Dear Lord and Father of Mankind")

CHORAL CALL TO WORSHIP: Second verse of "Day is Dying in the West."

LEADER:

I have a need in me for quiet places,
For sandy headlands and the tranquil sea,
The far dim arc where the horizon traces
The blend of finite with infinity.

ELEANOR BALDWIN.[11]

HYMN: "'Mid all the Traffic of the Ways"

BIBLE STORY: "The Man in the Watchtower"

Habakkuk was confused. How could God punish sinful Judah with the nation of Chaldea which was even more evil? Habakkuk began to doubt the ways of God. But he was willing to wait for the answer which God would give him to his questions. He climbed up in a watchtower to be nearer to God, to hear what God would say to him in the silence as he looked out over God's world. A deep conviction came to him there that God was ruling, though his ways could not be clearly seen by men.

God through the ages has given men watchtowers, places where he might reveal himself to those listening. Such a watchtower for us today is the world of nature.

NATURE PARABLES:

THEN GOD LET ME SEE

I climbed a mountain in the early morning in time to see the sun chase away the shadows in the valley below. I sat down in the silence and awe of the spectacle on all sides. It seemed as if the whole act of creation were again reenacted for my benefit; as if God were putting on a show just for me. As I sat, I thought of how much more I could see up here than I could in the valley. I thought of times in my life like that peak, where I could sometimes see more clearly just what lay behind and before me in my past and present. I thanked God for such times. I prayed God that I would not try to see beyond those peaks which he did not wish to reveal to me. I thanked God for mountain peaks to give me vision.

I stood on the shore of a mighty ocean. The blue horizon stretched as far as my eye could see, and yet I knew that on the far side of that ocean were other men. Some of them were men whom I had been told were my enemies. And yet the expanse of the ocean stretched my soul. My only desire was to know those men beyond and to tell them of God, if they did not already know. I thanked God for the wide sweep of the ocean through my heart.

I walked the streets of a city and found myself confused about right and wrong. How could one know exactly how to draw the line and where? I found my answer looking from the window of a tall building down to the very street on which I had walked. The shadows from this height seemed very plain; the line between light and dark. Below I could not tell just where the shadows fell. But had I gone up higher; had I God's perspective, then I should know. I thanked God for shadows and the truth which they had taught.

I stood on a vast desert to watch the sunset colors fade into night. Again a feeling of distance invaded my heart. I looked to the far horizon and wondered what was beyond. And I thanked God for the desire in my heart ever to press on, to know. I thanked God that he did not let me see just what was beyond all horizons of my future, but that he withheld all but one as each in turn came into my view.

I flew in the glorious sunlight over the countryside. The shadow of the plane skipped playfully along the ground, and I thought. I thought of that shadow on the earth with its ups and downs; and yet the plane was sailing steadily along. The pilot of the plane knew its course, and we were ever gaining ground toward our destination. I thanked God that He was directing my life. To me life seemed to have so many ups and downs that I often thought I had no real course to follow. And yet I trusted him as the pilot. I thanked God for the lesson of the shadow of the plane.

RESPONSE BY CHOIR: First verse of "Open my Eyes that I May See"

HYMN: "O God, the Rock of Ages"

PRAYER:

For a heart to glean truth about God from his world;
For thanksgiving to him for this beautiful universe;
For willingness to follow his guidance in our lives.

CHORAL RESPONSE: Last verse of "Dear Lord and Father of Mankind"

April 27

THEME: *God, a Great Color Artist*

WORSHIP CENTER: A vase of bright colored spring flowers.

PRELUDE: A portion of Beethoven's Ninth Symphony, recorded. If this idea is impossible, use the piano or violin playing "Hymn to Joy" arranged from this sym-

[10] From *Altars Under the Sky*. Copyright Abingdon-Cokesbury Press. Used by permission.

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phony by Edward Hodges for the hymn "Joyful, Joyful We Adore Thee."

LEADER:
For the rosebud's breath of beauty
Along the toiler's way;
For the violet's eye that opens
To bless the new-born day;
For the bare twigs that in summer
Bloom like the prophet's rod;
For the blossoming of flowers,
I thank Thee, O my God!

HYMN: "Joyful, Joyful We Adore Thee," verse 1.

LEADER:
For the splendor of the sunsets,
Vast mirrored on the sea;
For the gold-fringed clouds, that curtain
Heaven's inner mystery;
For the molten bars of twilight,
Where thought leans, glad, yet awed;
For the glory of the sunsets,
I thank Thee, O my God!
—LUCY LARCOM[12]

HYMN: "Joyful, Joyful We Adore Thee," verse 2.

POEM:

GOD IS NOT TOO BUSY

If anyone says to me:
"Life is too serious and important for beautifying,"
I feel like delicately replying:
"God is not too busy, nor yet too solemn for it,
So why should we cease trying?
God seems to have time enough to put polka dots on the tiger lily,
To scallop the white silk for daisy petals;

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And He seems tremendously interested
In the precise gradations of colour in a rainbow."

—Angela Morgan[13]

Color in the Bible: (These paragraphs to be given responsively by two people.)

The Bible starts with the use of light and color. When God created the earth, he placed Adam and Eve in a green garden with all flowers, animals, and fruits around them.

When the flood was over, God gave the rainbow as a symbol of his promise that he would never again destroy the earth with water. No more beautiful token could have been given than having all the possible colors flung across the sky.

We find people in the Bible loving color. When Joseph's father wanted to show his love for his favorite son, he did so by giving him a coat of many colors.

When the children of Israel were wandering in the wilderness, they needed to have a place to worship. God gave them instructions for the tabernacle, a temporary church made of curtains "of fine twined linen"—blue, purple, and scarlet embroidered with angels.

The priests for the tabernacle were to have very colorful dresses. The linen was to be gold, blue, purple. Fine stones were set in, and a gold plate was hung around the priest's neck with the inscription, "Holy to God."

At the time of Christ's birth, and again at the resurrection, we hear of angels. In the resurrection story we read, "And behold, there was an angel who descended from heaven . . . His appearance was as lightning, and his raiment as white as snow."

When Christ taught about nature, he used illustrations from nature around him. When he taught of the lilies of the field, he probably meant a red lily which grows in Palestine.

One story in the New Testament where we can imagine color is in the tale of the triumphant entry. Imagine the green palms waved against the blue Palestine sky, and the many-colored robes placed on the road before the ass.

Surely God wished us to be gay and happy or he would not have given us color. He planted in the heart of man a love for the beautiful.

Directed Prayer:

We thank thee, Father, for the flowers here this morning which help us to worship thee. (Pause)

We are glad for the green of the new spring leaves, for the increasing blue of the sky. (Pause)

We think of thee when we see the golden sun as it rises and sets in a riot of color. (Pause)

We thank thee for the silver of the moonlight which transforms commonplace objects into something beautiful. (Pause)

Make us more aware of the beauties of color around us each day, our Father, and make us thankful to thee for this gift. (Pause) In the name of Christ. Amen.

Hymn: "All Creatures of our God and King," verses 1-4.

Closing Prayer: "Spirit of Beauty, shining in the golden glory of the sun, and in the silver fire of the stars, laughing in rippling streams, lifting thy voice above the mighty breakers of the sea, crowning the mountain peaks with majesty sublime—open our eyes to behold thee, inspire our souls to enjoy thee, and our hearts to share thy loveliness." Amen.

—Kirby Page[14]

[13] Used by permission of the author. Published originally in *Silver Clothes*, Dodd, Mead and Company.

[14] From *Living Prayerfully*. Used with permission of the author.

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Candlelight Communion Service

(Continued from page 18)

faithfully through Jesus Christ our Lord. Amen.

PRAYER RESPONSE: (by the choir and congregation) "Hear Our Prayer, O Lord"

THE INVITATION: (by the minister)

Ye who do truly and earnestly repent of your sins and are in love and charity with your neighbors and intend to lead a new life following the commandments of God and walking henceforth in his holy ways: await with reverence, faith, and thanksgiving, and take the supper of the Lord to your comfort.

(Those who are to serve the elements come forward and the minister may say:)

That we may have in us something of his courage and love, I put into your hands this symbol of the body of our Lord which was broken for us.

(As the symbol of bread is passed to the people the choir hums, "Break Thou the Bread of Life." *After all have been served, the minister says:—)*

Let us eat of the bread in remembrance of Christ, and may the spirit that was in Him dwell also in us.

PERIOD OF SILENCE: *(The ushers come forward and the minister says:)*

That we may keep his memory ever fresh in our hearts, I put into your hands the emblem of the sacrificial spirit of Jesus, who gave himself for us and all men.

(As the symbol of wine is given to the people, the choir hums, "When I Survey the Wondrous Cross." *After all have been served, the minister says:)*

Let us drink of the cup in remembrance of Christ and may the spirit in which he died live in us always.

PERIOD OF SILENCE

THE POST-COMMUNION PRAYER: (by the minister or in unison)

We remember in this our communion the multitudes joined with us by faith in the spirit of Christ, and other multitudes also, of other names, seeking the truth. We remember the needy of body or spirit, wherever they may be in all the earth. We remember those who have fallen asleep, whose lives have blessed us in faith and righteousness. May perpetual light shine upon them. We remember the fathers, from the beginning of the world and all who have wrought righteousness down to the present day. We remember the whole family of man, of every tribe and kindred and tongue. May thy presence in the hearts of all lead us on together to new heights of fellowship, peace and joy. Amen.

VI. Act of Dedication

LEADER: O Christ, in thy light shall we see light. While ye have light, believe on the light that ye may become children of light.

(The organ, or piano, and violin play "Send Down Thy Truth, O Lord" *as the ushers distribute candles to the people; after which two leaders come forward and the minister lights their candles saying:)*

In the name of Him who is the Light of life, I charge you to receive this light into your hearts, to cherish it as your chief treasure freeing you from fear and prejudice, to keep it burning clear and steady in courageous thinking, to hold it aloft in unselfish conduct, to pass it on that all may share it, till all the world is illumined by the white light of Christ our Lord.

(The leaders then carry the light to the people while the leader says:)

Ye are the light of the world, even so let your light shine before men.

Walk in the light! so shalt thou know
That fellowship of love
His Spirit only can bestow,
Who reigns in light above.

Walk in the light! and thou shalt find
Thy heart made truly His,
Who dwells in cloudless light enshrined,
In whom no darkness is.

Walk in the light! and thou shalt own
Thy darkness passed away,
Because that light hath on thee shone,
In which is perfect day.

Walk in the light! and thine shall be
A path, though thorny, bright:
For God, by grace, shall dwell in thee,
And God Himself is light.

BERNARD BARTON

RECESSIONAL HYMN: (sung in unison as the people march out in double file with lighted candles. As they march out, the people sing "Follow the Gleam" or "O Young and Fearless Prophet.")

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Here is without a doubt the most needed publication in 1947! With the time at hand when a re-examination of Christian education was deemed imperative to consider the needs which must be met in our churches today and to evaluate the effectiveness of present programs, a committee of fifty-nine of our country's most learned educators and churchmen conducted an exhaustive study.

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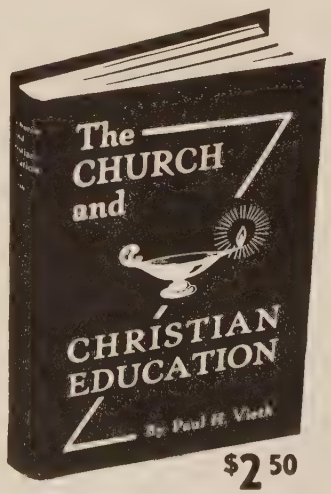

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THE CHAPTERS

Christian Education—Yesterday and Today
Foundations of Christian Education
The Church's Program of Christian Education
The Curriculum of Christian Education
The Family in Christian Education
Leadership for Christian Education
The Community Approach to Christian Education
Agencies for Promotion and Supervision
Christian Education—Today and Tomorrow

THE AUTHOR

Paul H. Vieth was director of research and editor of the International Journal of Religious Education from 1925 to 1931. For the past 16 years he has taught religious education at Yale University Divinity School.

CHRISTIAN BOARD OF PUBLICATION—*The Bethany Press*—St. Louis 3, Mo.

Graded Curriculum and General Program Materials

Published from October 15, 1946 to January 1, 1947

THE FOLLOWING LIST has been prepared with the cooperation of the various editors and publishers. Quarterly lists of materials published in 1946 have appeared in the December, October, September, and July-August issues of the *International Journal.*

These materials should be ordered from denominational book stores, or from the publishers indicated. Please mention the *International Journal* in placing such orders.

I. Religious Education of Children

A. Nursery

The Church Nursery Roll, by Edith Sanders Hook. Boston, The Pilgrim Press. 44 pp., 25¢.

A brief illustrated manual providing practical suggestions for organizing and maintaining a vital nursery roll. Contains accounts of successful plans used in many types of churches.

B. Beginner

GRADED LESSONS FOR KINDERGARTEN CHILDREN, by Verna Hills. Second year, winter quarter, Part VI. Teacher's Textbook, *Learning in the Church School Kindergarten* (for 13 weeks), 5¢; *My Bible Leaflet,* a series of thirteen, four-page folders for the pupils, 15¢; *Picture Set,* $1.00; *Message to Parents,* 4¢ per set. St. Louis, The Christian Board of Publication; Nashville, the Graded Press; Philadelphia, the Judson Press.

The winter quarter consists of three units: "The Kindness of Jesus," "Our Winter World," "In a Kind and Friendly Way."

GRADED LESSON SERIES, *Working with God,* Part V by Elizabeth Cringan Gardner. *The Beginner Teacher,* 80 pp., 25¢; *Beginner Bible Stories,* on cards 5" x 6¾", each with colored picture and story folder, 16¢ per set. Toronto 2B, Canada, United Church Publishing House and Baptist Publications Committee of Canada.

The fifth of eight parts covering a new two-year course. Contains three units: "Our Church a Friendly Place," "Working with God," and "Love at Christmas." For use with all pupils in the beginner department.

Four and Five Year Olds in the Church, by Nina M. Nelson. Boston, The Pilgrim Press. 46 pp., 25¢.

A brief manual covering the program, materials and leadership needed for four and five year olds in the church.

C. Primary

GODDARD, CARRIE LOU, *We Go to Church.* New York, Abingdon-Cokesbury, 96 pp., 50c.

This is a primary vacation school text. Its purpose is to provide opportunities for children to discover that the church is a fellowship of Christian persons, a place for working, and worshiping together as members of a church family and for learning about God, Jesus, and the Bible. It should create a desire within each child to have an active part in the fellowship of the church and to accept the responsibilities such membership brings.

GRADED LESSON SERIES. *Showing Love to God,* Part V by Elizabeth Harwood. *The Primary Teacher,* 80 pp., 25¢; *Primary Bible Lessons,* thirteen four-page leaflets, 16¢ per set. Toronto 2B, Canada, United Church Publishing House and Baptist Publications Committee of Canada.

The fifth of twelve parts covering a new three-year course. Contains three units: "We Worship God," "Friends of Jesus Work Together," and "Christmas Time." The pupil's folders contain a variety of features suited to the primary child's interests and need of activities. Complete with wrapper that serves as a pattern sheet for use during the quarter. For use with pupils of all ages in the primary department.

CHRISTIAN GROWTH SERIES (of Sunday school lessons). Third year, second quarter, by Bessie Engstrom. Unit A, "Jesus Grew Up." Unit B, "Living Like Jesus in Our Neighborhood." Unit C, "God and His Son Jesus." 13 *Pupil's Leaflets,* 12¢; Teacher's Guide, *Our Primary Children,* 64 pp., 20¢. Philadelphia 7, Columbus 15, and Rock Island, Christian Growth Press.

Each leaflet has a large picture in full color and contains many helpful features contributing to the growth of the child.

A Primary Teacher's Guide on Negro-White Relationships, by Blanche Hoke. New York, Friendship Press. 24 pp., 25¢.

One of a series in the Literature Program of the Missionary Education Movement. For use with *Billy Bates* by Mabel Garrett Wagner.

Let's Go to India, New York, Board of Foreign Missions, Reformed Church in America.

A picture booklet on India suitable for use with children of primary age and older.

D. Junior

GRADED LESSON SERIES. *The Story of the Old Testament. Junior Workbook* Number 9, by Marion M. Brillinger. *Workbook,* 32 pp., 16¢. The Teacher's Guide, 64 pp., 25¢. Toronto 2B, Canada, United Church Publishing House and Baptist Publications Committee of Canada.

Ninth in a series of twelve workbooks being published quarterly and covering a three-year course for juniors. Contains two units: "The Story of the Old Testament" and "A World Needing Jesus (Christmas)."

CHRISTIAN GROWTH SERIES (of Sunday school lessons). Third year, second quarter, Ellatine Benson Schulz. *How Jesus' Work Goes On.* Unit A, "Carrying On in Jerusalem." Unit B, "Outsiders Become Christians." Unit C, "Paul Carries on Jesus' Work." Pupil's Study Book, 84 pp., 12¢. Teacher's Guide, 64 pp., 15¢. Philadelphia 7, Columbus 15, and Rock Island, Christian Growth Press.

A Junior Teacher's Guide on Negro-White Relationships, by Josephine Z. Nichols, New York, Friendship Press. 31 pp., 25¢.

One of a series in the 1946-1947 Literature Program of the Missionary Education Movement. For use with *We Sing America,* by Marion Cuthbert and/or *Call Me Charley,* by Jesse Jackson.

NIEDERMEYER, MABEL A., *This Is God's World.* St. Louis, The Bethany Press. 63 pp., 60¢.

A book of stories, poems, Bible selections, prayers, and illustrations, which interpret stewardship in a simple, direct way. This book is suited to either individual or group reading.

Stop — Go, by Irwin St. John Tucker. Leader's Guide, 55 pp., 75¢; Pupil's Book, 36 pp., 50¢. New York, Morehouse Gorham Company.

A study of the Ten Commandments for a modern child. The pupil's book is the size and format of a workbook.

II. Religious Education of Youth

A. Intermediates

BETHANY GRADED LESSONS. Second year, *Intermediate Bible Guide* (Pupil's Book); *Intermediate Teacher's Bible Guide,* winter quarter, "How the Church Began and Grew," six sessions by Edward E. Russell; "Our Church in Many Lands," seven sessions by Jane Colsher. St. Louis 3, Christian Board of Publication. Pupil's book, 25¢; teacher's book, 45¢.

This is the second course in the second year of the new series of Graded Lessons for Intermediates.

CHRISTIAN GROWTH SERIES (of Sunday school lessons). Third year, second quarter, by Donald F. Irvin, *What's in the New Testament? — God's Way for Man.* Unit A, "Foundations," Unit B, "Opposition," Unit C, "Redemption." Pupil's Study Book, 68 pp., 12¢. Teacher's Guide, 64 pp., 15¢. Philadelphia 7, Columbus 15, and Rock Island, Christian Growth Press.

Junior Hi-Y Manual for Leaders, prepared by the National Jr. Hi-Y Commission, New York, Association Press. 144 pp., 75¢.

A club program for boys 12 to 15 years of age. Presented in two parts: first, club organization, program, helps for leaders, and program suggestions; second, principles and methods.

B. Seniors

BETHANY GRADED LESSONS. Second year, *Senior Bible Guide,* (Pupil's Book); *Senior Teacher's Bible Guide,* winter quarter, "Living as a Christian," by Ray W. Wallace. St. Louis 3, Christian Board of Publication, 1946. Pupil's Book, 25¢; Teacher's Book, 45¢.

The second course of the second year in a new series of Graded Lessons for Seniors.

CLOISTER SERIES OF CHURCH SCHOOL COURSES, Course II, *Thy Kingdom Come,* Student's Book and the Leader's Manual, by Harold B. Hunting. Louisville, Kentucky, Cloister Press. Teacher's Book, 90¢; Pupil's Book, $1.00.

A course on the social meaning of the Christian faith. Prepared for church school groups but suitable also for use in weekday religious education groups.

Hi-Y Hymns and Prayers, by William G. Warr, New York, Association Press. 20 pp., 25¢.

Includes prayers suitable for general club meetings and school assemblies of high school boys and girls.

III. Religious Education of Adults

PARRY, WILBER C., *Christian Education for Adults*, St. Louis, The Bethany Press. 64 pp., 40¢.

A leadership training text with questions to stimulate interest and Christian action. Timely issues are raised as the mental and spiritual growth of adults and opportunities for them in the church are mentioned.

Discussion and Program Suggestions for Adults on India, by Ruth Ure. New York, Friendship Press. 24 pp., 25¢. One of a series in the 1946-1947 Literature Program of the Missionary Education Movement.

Based primarily upon *India at the Threshold* by L. Winifred Bryce.

Discussion and Program Suggestions for Adults on *The Christian and Race* by Horace W. Williams. New York, Friendship Press. 23 pp., 25¢.

One of a series in the Literature Program of the Missionary Education Movement. Based primarily on *Portrait of a Pilgrim* by Buel G. Gallagher.

IV. General

A Guide to Christian Education in Church and Home. Boston, The Pilgrim Press. 50 pp., 25¢.

A guide outlining the kind of Christian growth which may be expected at each age level, the kind of activities which help to produce this growth, and the curriculum materials which the church worker may use. Included also are lists of materials for the home.

HIGDON, E. K., *Faith Triumphant in the Philippines.* New York, Friendship Press. 48 pp., 25¢.

Mr. Higdon revisited the Philippines in the fall of 1945. He tells how Filipino Christians met the war and how they face the future.

JOLLIFE, R. ORLANDO, *The Chinese Church Rides the Storm.* New York, Friendship Press. 48 pp., 25¢.

A Canadian missionary resident in China through the war tells about Christians and their churches both in the West and in the occupied areas.

More Effective Teaching. New York, The National Council Protestant Episcopal Church. The Leader's Guide, 24 pp., 15¢; Packet to be used with *More Effective Teaching*, 25¢. Packet contains *Christian Education, Guide I* (15¢); *Syllabus for Church Schools* (15¢); *Our Task* (1¢); *Prayer Card* (2¢).

The Leader's Guide contains five one-and-one-half hour sessions for church school teachers on improving their work.

THROUGH THE BIBLE. New York, National Council Protestant Episcopal Church. Complete booklet 25¢; loose-leaf instructions 1¢ each or 35¢ for a complete set. (No age group specified.)

A series of 34 instructions about God and Man for church school. Instructions on parts of the whole Bible together with related activities for Sunday and at home. Hymns listed are from the *Episcopal Hymnal.*

The Healing Light by Harold Bassage. New York, The National Council, Protestant Episcopal Church. 24 pp., 15¢.

A Christmas pageant with two speaking parts, The Narrator and a Young Man, a singing choir and a verse choir. The cast may be adapted for any sized church school. Script relates the nativity story to the world today.

Personal Evangelism in Your Church, by A. Leland Forrest. Anderson, Indiana, The Warner Press, Fourth Printing. 72 pp.

Thirteen studies in practical methods of disciple-winning.

How Shall We Teach Missions?, New York, Department of Religious and Missionary Education, Reformed Church in America. 12 pp.

A brief manual on missionary education in the local church.

Mission to Teachers, 1946-1947, A Spiritual Advance. Prepared by Margaret B. Cobb. New York, Department of Religious and Missionary Education, Reformed Church in America. 10 pp.

A brief guide for a program of evangelism in church and home.

Handy Songs

Delaware, Ohio, Cooperative Recreation Service.

Recent publications: *Amigos Cantandos*, Songs from U. S. Islands in the Caribbean and from other Latin-American lands, Edited by Olcutt Sanders. 22 pp., 15¢; *Festival Songs*, Twenty festival songs, choice folk melodies from 12 European countries, 22 pp., 15¢; *The Pagoda*, Thirteen songs from China arranged for group singing, piano arrangements by Bliss Wiant, Professor of Music, Yenching University, Peiping, China. 16 pp., 25¢ each, 20 copies, $3.00; *Songs Of All Time*, Folk songs issued by the Council of Southern Mountain Workers, Berea, Kentucky. 64 pp., 15¢ each, 25 copies for $3.00, and 100 copies for $11.00; *Favorite Handy Songs*, 62 page proof book of miscellaneous songs, 25¢ per copy. Write for quantity prices.

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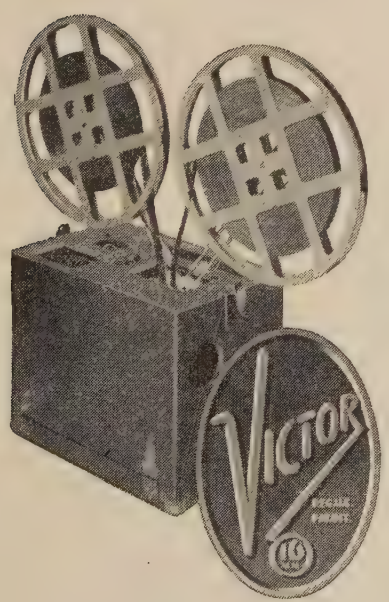

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MAKERS OF MOVIE EQUIPMENT SINCE 1910

With the New Books

Great Teachers · Portrayed by Those Who Studied Under Them

Edited by Houston Peterson. New Brunswick, Rutgers University Press, 1946. 352 p. $3.50.

There are no mere "five-finger exercises" as tricks of teaching in this book. Instead, a unique thing happens to you as you read: you are taken to the classroom, the home and the wayside where a great teacher is at work, while some pupil of that teacher tells you what happened. You see these masters of the art of good teaching at work and they are not orthodox professors as one might expect.

You listen while Anne Marsfield Sullivan reaches for some way to get the idea of love into the mind of blind Helen Keller; while James Mill whom you never heard of gets his famous son John Stuart to start learning Greek at three and to read the first six dialogues of Plato and much else in the original by the time he was eight; and while unknown Lizzie Moore operates genuinely progressive education in an Ohio country school with McGuffey's Reader (of all things) as her only curriculum. And you have nineteen other experiences equally varied and enriching. If you have been brought up on the discussion method, you will be disturbed when a competent public servant lauds Woodrow Wilson as his great teacher, though the dogmatic Wilson pompously proclaimed the truth and had no place for questions or discussion. And so it goes.

And the gist of it is this—great teachers are those who, by a wide variety of methods, do this one thing: they awaken students, arouse them, startle them into thought, action, new dreams, great purposes, start them in new directions with such power that they keep going under their own steam. To quote a horrible word, they "dephlegmatize" the growing mind.

This book is so well done that one wonders if the editor is not the greatest teacher in it—for he has set twenty-two teachers at work to "dephlegmatize" this reader's mind at least.

P. R. H.

Audio-Visual Methods in Teaching

By Edgar Dale. New York, The Dryden Press, 1946. 546 p. $4.25.

Dr. Dale has put a tremendous amount of usable material and suggestions within the scope of one book. Part One deals with the theory of audio-visual material. He begins with a simple presentation of learning and teaching and then relates audio-visual material to the task of teaching.

A helpful contribution of the book is the "cone of experience" in which materials are divided into ten classifications. The classifications range from direct purposeful experiences at one extreme to verbal symbols at the other. They cover the range from life in direct concrete sensory form to abstract symbols which have no resemblance to the concrete reality which they represent.

Part Two of the book deals with each of these classifications in turn, making numerous practical suggestions regarding the use of audio-visual teaching materials of each of these ten types. Part Three, which takes up nearly half of the book, is given to an application of audio-visual methods to the classroom and to the school system.

Church workers who are interested in audio-visual materials will find this a helpful book. It is simply written. There is abundant use of illustration and repetition. The difficulty is that the book is centered entirely in the secular school situation. Therefore, the church worker will need constantly to translate it into the church situation. A good bibliography and numerous sections of "questions to think about" add to the practical value of the book.

L. C.

Conscience on Stage

By Harold Ehrensperger. New York, Abingdon-Cokesbury Press, 1947, 238 p. $2.00.

The dramatic, as opposed to the theatrical, can and should become an effective adjunct of the ministry in stirring intellect and emotion to build awareness and consecration for genuine religious living.

Far from superficial in its treatment of the thesis, despite the wide scope of the subject, this book crams into 238 pages an invaluable store of information. The author pre-supposes that the nature of native dramatic impulse is the educational responsibility of the church. Pointing that worship and the drama were born together, Ehrensperger decries the poor quality of many present-day dramatic presentations in the church.

"Just a church play" becomes something entirely different—a moving, enthralling religious experience for the congregation when produced to the standards set forth in this book. The congregation does not come to "watch a play," but to participate through sincere concentration and purpose.

No detailed analysis of play production technique has been attempted. However, the succinct, invaluable appendices point to the best authorities and the author has revealed how church use of specific techniques differ and how adaptations must be made.

Not for the dabbler in "church theatricals," this book, written by one widely experienced both in drama and religious education, is indispensable to those who reverently contemplate utilization of the drama in religious education as opposed to the presentation of mere entertainment.

B. D.

White Man — Yellow Man

By Arva C. Floyd. Nashville, Abingdon-Cokesbury Press, 1946. 207 p. $1.75.

Any book which throws light upon the age old struggle between White Man and Yellow Man, in which "Pearl Harbor marked the end of an era, as well as the beginning of a new epoch," is a good book for Americans. And this book, in spite of the limitations necessarily imposed when one endeavors to cover so much territory and time within 200 small pages, is such a book. "200 per centers" will not relish swallowing some of its pertinent facts and sound observations but it is the kind of medicine they need!

P. C. M.

Child Development and the Curriculum

By Arthur T. Jersild. New York, Bureau of Publications, 1946. 274 p. $2.75.

This book should be of great interest to all workers with children. While it is not written with the needs of religious educators particularly in mind, it has many implications for them and their work.

Local church school workers will be helped by the discussion of the characteristics of children and adolescents. When the authors come to discuss the place of freedom and authority in the curriculum a wholesome and balanced sanity prevails. Those who are inclined to dismiss contemptuously "progressive education" as "letting the child do what he wants to do" are especially urged to read carefully this thoughtful statement.

Parents' groups, mothers' clubs, and conferences of children's workers could profit by discussing this book, chapter by chapter. A most complete bibliography adds to the usefulness of the book for study purposes.

C. E. K.

And Then I Pray, Goodnight

By Dorothy Tanner Henseler. Boston, W. A. Wilde Company, 1946. 391 p. $2.50.

This child's story of the Bible has a dated meditation for each day in the year. Single Bible verses are followed by Bible stories giving a literal explanation of the material, and this by a brief prayer. By the selection of Scripture passages in the order of the books of the Bible, from Genesis to Revelation, one purpose is to create a desire for further study. Thus a wide range of subject matter is covered rather than a selective choice.

One of the main features of the book is the inclusion of twenty-eight reproductions of familiar paintings of Biblical subjects. Often the writer calls attention to these paintings.

On the whole, the material is not suitable for young children, though it could be used in some family groups.

M. C. W.

The Jubilant Year

By Chester Warren Quimby. New York, Abingdon-Cokesbury Press, 1946. 175 p. $2.00.

This beautiful book, with a chapter and picture for each month, is an eulogy of nature as found in the Middle West, together with concomitant comments. Snow, wind, rain, birds, sunshine, etc., are discussed from various angles: personal reaction, scientific explanation, Biblical references, and literary descriptions. It contains good resources for worship services or sermons based on an appreciation of God's world of nature. For one reading it in January it seems an over-optimistic view of the outside world, but it does remind one of the half-forgotten joys of other seasons.

Large photographs and excellent type design make this a pleasant book to have on hand, and it would also be a good selection as a gift since nearly everyone would enjoy owning it.

L. W.

More Sermon Trails for Boys and Girls

By Carl S. Weist. New York, Harper & Brothers, 1946. 148 p. $1.50.

Pointed Story Sermons for Young Folks

By P. G. S. Hopwood. New York, Fleming H. Revell Company, 1946. 127 p. $1.50.

In the first of these books the author draws upon a wide variety of subjects to illustrate his sermons for boys and girls. Although they often seem quite mature for children, these sermons do have the imaginative quality children like. The author does not depend upon his story to carry his moral, but develops his lesson fully and drives it home.

Those who tell moral stories to boys and girls will find *Pointed Story Sermons for Young Folks* helpful. Each story is built around a text from the Scripture. Although written from the English viewpoint, most of the stories are pertinent for American use. Of particular interest is section two of the volume, in which the stories are drawn from poetry.

I. K. B.

From Scenes Like These— Life in a Christian Family

By Ethel Wallace. Philadelphia, Hathaway and Brothers, 1945. 223 p. $2.00.

This book takes one into the home life of a large family in Philadelphia. It covers enough of the author's life to give "the vantage point of years," the life of grandparents, and that of a father and son who served in the two World Wars respectively. It was distinctly a Christian family. The jacket proudly says that "none of the characters or events . . . are fictitious."

Sing in Praise

By Opal Wheeler. New York 10, E. P. Dutton and Company, Inc., 1946. 94 p. $3.00.

Sing in Praise is a charming book of hymns and hymn stories for children. Picking it up, one is instantly aware of the beautiful and appealing pictures unusually well done by the artist, Marjorie Torrey.

In this book, Opal Wheeler has selected hymns accepted by all denominations, together with the simplest feasible music arrangements.

Not only are there exquisite pictures and music given for our enjoyment of the songs, but the author has added stories about many of the hymns. Miss Wheeler is a gifted story teller, and the tales are beautiful.

And yet the reader keeps wishing for inclusion of more children's hymns. The book might have been more useful if more hymns could have been selected which are closer to children's experiences and which are the ones used in children's departments of better church schools today. Many of the hymns selected are very adult and not familiar to children.

Nevertheless the book is one which families will enjoy, and there will be value in such family use, even though the younger children cannot understand it all.

M. G. W.

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*Beyond This Darkness. By Roger L. Shinn. New York, Association Press, 1946. 86 p. $1.00.

*The Bible Story of the Creation. By Mary Alice Jones. Chicago 5, Rand McNally and Company, 1946. 38 p. $1.25.

The British Isles. By William Sloane. New York, Holiday House, Inc., 1946. 25 p. $1.00.

Christianity Takes a Stand. Edited by Bishop William Scarlett. New York, Penguin Books, Inc., 1946. 128 p. $.25. A Penguin Special in which twelve outstanding Americans, lay and clergy, relate basic Christian principles to concrete situations and issues, such as American relations to Russia, the minorities problem, and full employment.

*Home Circle Stories. By Mary Benedict Owen. Manchester, Connecticut, W. Moreton Owen, 1946. 88p. $.75.

*The House of God. By Desider Holisher. New York, Crown Publishers, 1946. 232 p. $3.00.

The Kingdom Without Frontiers. By Hugh Martin. New York, Friendship Press, 1946. 115 p. Cloth, $1.25; Paper, $.75. This book traces the development of the revelation of God's missionary purpose as recorded in the Bible, from the earliest days of the Hebrews to the writings of Paul.

*The Layman Looks at the Minister. By Murray H. Leiffer. Nashville, Abingdon-Cokesbury Press, 1947. 160 p. $1.50.

*The Modern Parent and the Teaching Church. By Wesner Fallaw. New York, The Macmillan Company, 1946. 228 p. $2.50.

*Movies That Teach. By Charles F. Hoban, Jr. New York, Dryden Press, 1946. 189 p. $2.50.

New Day Ascending. By Fred L. Brownlee. Boston, The Pilgrim Press, 1946. 310 p. $3.00. A fascinating history of the American Missionary Association, beginning with the liberation of the Amistad slaves and coming to the present time when a new day for Negroes seems to be coming. The hundred years of the Association have been full of adventuré and pioneering. This story is written in readable style and is illustrated by a large number of pictures.

On Being Fit to Live With. By Harry Emerson Fosdick. New York, Harper and Brothers, 1946. 219 p. $2.00. Twenty-five sermons selected from the last two and one-half years of Dr. Fosdick's ministry. They have a universal quality and, in the great preacher's unique style, speak to personal needs.

Palestine. By Paul Falkenburg. New York, Holiday House, Inc., 1946. 25 p. $1.00. A short, gaily illustrated book giving a very condensed history of Palestine. Ends with special plea for Zionists but is useful as an introduction to the political history of the country.

Points for Emphasis. A Vest Pocket Commentary on The International Bible Lessons for Christian Teaching Uniform Series. By Hight C. Moore. Nashville, Broadman Press, 1947. 192 p. $.50.

Psychiatric Interviews with Children. Edited by Helen Leland Witmer. New York, The Commonwealth Fund, 1946. 443 p. $4.50. A book for those who are interested especially in the application of psychiatry to problems of child guidance. Ten case records are presented in detail as a result of the author's visit to a number of child guidance clinics. Along with the records and the comments of the specialists who are working with the children the author deals with the general contents and principles of the science of psychotherapy used in these clinics. These will be especially valuable to all workers of children who are interested occasionally in getting beneath the surface of the lives of some children.

*The Racial Factor in Y.M.C.A.'s. Reported by Dr. J. Howell Atwood and summarized by Arthur W. Hardy and Owen E. Pence. New York, Association Press, 1946. 194 p. $2.25.

*The Rediscovery of Morals. By Henry C. Link. New York, E. P. Dutton and Company, Inc., 1947. 223 p. $2.50.

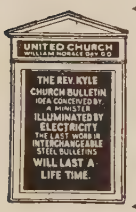
Rendezvous with Eternity. By Howard Lincoln Stimmel. New York, Abingdon-Cokesbury Press, 1947. 123 p. $1.00. A sincere, practical and appealing argument for belief in immortality. It will comfort many, enlighten more, and confirm others in their beliefs.

*Stories to Tell Children. By Ralph Conover Lankler. New York, Fleming H. Revell Company, 1946. 124 p. $1.50.

Symbols of America. By Stanwood Cobb. Washington, The Avalon Press, 1946. 108 p. $2.00. A prose prologue and a collection of poems on the essential qualities of America.

Thou Preparest a Table. By William C. Skeath. New York, Abingdon-Cokesbury Press, 1947. 128 p. $1.00. Meditations based on the Scriptural story of the Last Supper.

* To be reviewed



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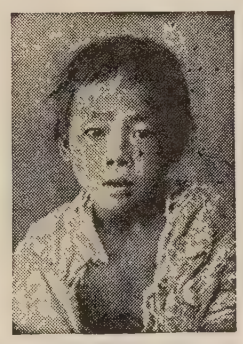

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What's Happening

Death of Mrs. William Stockham

BIRMINGHAM, Ala. MRS. WILLIAM H. STOCKHAM, a convention-elected member of the International Council of Religious Education, died on December 31, 1946 in Birmingham. Mrs. Stockham, widow of the founder of the Stockham Pipe Fittings Company and chairman of its board, was a life member of the Birmingham Sunday School Council. Throughout her life she was active in Sunday school work, and taught in the Sunday school of the First Methodist Church. She was also a trustee of Birmingham-Southern College, to which she gave the Stockham Woman's Building. She had been a member of the board of directors of the Community Chest since its founding and worked in other civic and religious organizations. She was eighty-three years old.

Dr. W. F. Peffley, Evangelical Editor, Dies

HARRISBURG, Pa.—Dr. W. E. Peffley, for thirty-three years an editor for the Evangelical Church, died on January 6, shortly after his retirement. Dr. Peffley had been Editor of Sunday School Literature for the Evangelical Church since 1922, and for nine years before that served in various editorial capacities in the denomination. At the time of the recent merger of the Evangelical and United Brethren Churches he asked to be relieved of his responsibilities. Dr. Peffley was a member of the Committee on Uniform Lessons of the International Council and of the Editors' Advisory Section. He was the author of several books.

Illinois Supreme Court Upholds Weekday Schools

CHICAGO, Ill. On January 22 the supreme court of the state of Illinois handed down its decision in the appeal taken by Mrs. Vashti McCollum in connection with her suit to stop the program of weekday religious education in the Champaign, Illinois schools. The supreme court affirmed the decision of the circuit court at Urbana and stated: "We have reviewed the voluminous record in this case and cannot find that the Relator's rights either under the school code or the Constitutional provisions have been violated."

Mr. Thomas H. West of Chicago, President of the Illinois Association of Religious Education stated: "This Association, which was organized to bring the religious forces of the state in support of the defense of the action brought by Mrs. McCollum, has thus achieved its objectives. The Illinois Association raised some $15,000 for the defense of this suit, with David Lindstrom of Urbana as chairman of the finance committee. The Association can now set out on its long term objective which is to strengthen the weekday system throughout the state of Illinois."

Maryland-Delaware Council Gets New Headquarters

BALTIMORE, Md. The Council of Churches and Christian Education of Maryland-Delaware, Inc. announced at a recent meeting the purchase of a beautiful home at 14 West Madison Street, Baltimore, Maryland, for its headquarters. This is in line with a current trend among state and city councils to take over more or less pretentious residences for office and conference space.

The home will be known as "The Protestant Center" for the Council. It will accommodate the administrative offices, the Council of Church Women, the various departments of the Council and will provide, in addition, meeting rooms, a chapel, and other attractive facilities.

The new "Center," which is conveniently located in the historic Mount Vernon Place area in the city of Baltimore, is a four-story building situated on a lot 30 by 145 feet. It will provide an opportunity for an expansion of the program and staff of the Council of Churches and Religious Education to meet the needs of the sixteen cooperating communions and the 1200 cooperating churches in the Maryland-Delaware area.

Stanley Vandersall Changes Position

COLUMBUS, Ohio. DR. STANLEY B. VANDERSALL, who has been connected with the work of Christian Endeavor since 1912, has been chosen as General Secretary of the Lord's Day League of New England. He will take up his new duties April 1, with headquarters in Boston. Dr. Vandersall has held various positions with Christian Endeavor, since 1938 being General Secretary of the World's Christian Endeavor Union. He has been active in the United Christian Youth Movement since its beginning.

John Milton Society Presented in Skit

NEW YORK, N. Y. The work of the John Milton Society in preparing uniform lesson materials in Braille for blind children, is described in a brief dramatic skit, "Lucille's Discovery." This may be presented by seven children and four adults in Sunday, vacation or weekday schools. Copies of the play, together with a sample of Braille and an issue of *Discovery*, are offered free on request to John Milton Society, 156 Fifth Avenue, New York 10, N. Y.

New Director for Disciples in Florida

ELKHART, Ind. REV. LAWRENCE S. ASHLEY, pastor of the Central Christian Church of Elkhart, began his work March 1 as Executive Secretary and Director of Religious Education in Florida for the Disciples of Christ. He succeeds T. BOYD CLAYTON, who has gone to Translyvania College. Mr. Ashley has a B.D. degree from the College of the Bible and also did graduate work at the University of Chicago. He has been at the church in Elkhart for eighteen years and has been active in religious education work.

Leland D. Jones Honored by San Diego Council

SAN DIEGO, Cal. On December 11 a dinner was held by the San Diego Council of Churches to commemorate the eighteen years of service as chairman of the San Diego County Council of Religious Education by Dr. Leland D. Jones. Dr. Jones, a dentist by profession, has given a life time to religious education in San Diego and Southern California. He is now president emeritus of the Department of Religious Education of the San Diego Council of Churches. The occasion also marked the founding of the Leland D. Jones Library of Visual Aids, in honor of "the city's leading church layman."

Summer School for Weekday Teachers

COLUMBUS, Ohio. Credit in the Graduate School of Theology of Oberlin College, Oberlin, Ohio, will be offered to students taking work at the Third Summer School for Weekday Church School Teachers at Oberlin. This school is sponsored by the Department of Weekday Church Schools of the Ohio Council of Churches. It is in two three-week terms, from July 7 to August 16. Further information may be obtained from Miss Dorothea K. Wolcott, 63 South High Street, Columbus 15, Ohio.

Current Feature Films

Estimates prepared by Independent Filmscores

Film suitable for:
M—Mature Audience
Y—Young People
C—Children
****—Outstanding for Family***
†—Outstanding for Adults

Blue Skies (Par.) Fred Astaire, Joan Caulfield, Bing Crosby. *Musical.* Dozens of Irving Berlin tunes presented by various devices in a story about a singer whose husband's penchant for buying and selling night clubs in rapid succession annoys her to the point of divorce. . . . On the credit side, some delightful song arrangements and Astaire dances; on the debit side, glamorization of speakeasy days, an incredibly *silly* story, emphasis on gay drinking places, some episodes in regrettably poor taste. **M,Y**

Gentleman Joe Palooka (Mono.) Leon Errol, Joe Kirkwood. *Comedy.* The comic strip hero, small town boy who makes good as prizefighter, is taken for a fling by unscrupulous real estate dealers hoping to capitalize on his reputation for honesty. . . . Extensive space given to comic tippling by fight manager and reporter make *offensive* what otherwise would have been simply a routine, lifeless offering. **M,Y**

It Happened at the Inn (French film; titles in English) *Drama.* Life and death among the Goupis, a remarkably self-contained, shrewd French family in remote neighborhood. . . . There is a plot — having to do mainly with competitive efforts to discover secret of hidden family treasure, its whereabouts known only to dying grandfather — but it is incidental to the *subtle presentation of human idiosyncrasies* and unique atmosphere, so fascinatingly presented that foreign dialogue is no handicap to audience. **M,Y**

The Jolson Story (Col.) Wm. Demarest, Evelyn Keyes, Larry Parks. *Musical.* Fictionized considerably, this resumé of career of singing star of the past has Jolson's voice on soundtrack, his person represented by a young actor. . . . Glossed-over treatment of facts is at times annoyingly maudlin, but nostalgic singing portions are *rewarding*, excellently done. Less drinking than is usual in film of this kind. **M,Y**

The Man I Love (War.) Robert Alda, Bruce Bennett, Ida Lupino. *Drama.* Hardened but strangely all-wise, disillusioned, kind hearted night club singer comes to visit family, stays to set right trends which threaten it, nobly suffers unrequited love for moody, chance-met pianist. . . . . Occasionally seems about to comment incisively on a certain kind of frustration, but scatters its efforts in sub-plots, phony romantic conclusions. Mainly *sordid and depressing.* **M**

Never Say Goodbye (War.) Patti Bradley, Errol Flynn, Eleanor Parker, S. Z. Sakall. *Comedy.* Devices by which precocious child, with occasional assistance of voluble tavern keeper, attempts to reconcile divorced parents. . . . The child's part is definitely obnoxious, although supposed to be "cute," and the parents are shown as definitely undesirable—except that in the eyes of the scripters they are admired. Tries so hard for comedy effects it mostly falls *flat.* Much casual, approved drinking. **M,Y**

†**The Razor's Edge** (Fox) Anne Baxter, Herbert Marshall, Tyrone Power, Gene Tierney, Clifton Webb. *Drama* about the search for a satisfying philosophy by a young socialite who finds, on his return from service in World War I, that the interests and attitudes of his friends are to him unsatisfactory. . . . A *faithful* filming of the Maugham novel, its philosophy simplified and seeming rather snobbish, interpreted effectively by able cast. **M**

The Return of Monte Cristo (Col.) Barbara Britton, Steve Geray, Lewis Hayward. *Melodrama* about a grandnephew of Edmond Dantes who is framed by city officials bent on gaining control of his inheritance, sent to Devil's Island. With an elderly actor, he escapes to Marseille, where the actor's friends effect disguises, help him undo the villains. . . . Film often lacks pace and conviction, there being several gaps in logical development, but it is refreshing in its desire simply to tell a *good adventure tale.* **M,Y**

The Show-Off (MGM) Marjorie Main, Marilyn Maxwell, Red Skelton. *Comedy* about an annoyingly overconfident young man whose brash undertakings, pretensions beyond his means and state in life, constantly wreak domestic havoc, are in the end apparent to everyone but himself. . . . Unpretentious, *spontaneously performed,* this farce in its presentation of character goes beyond the province of the usual film of its kind. **M,Y,C**

The Strange Woman (UA) Lewis Hayward, Hedy Lamarr, Gene Lockhart, George Sanders. *Drama.* Warped by childhood with

For Possible Discussion

The following pictures, from among those reviewed on this page, have possibilities for discussion in young people's groups:

The Razor's Edge: The philosophy which the hero develops—is it effective, one to be worth the lifetime he plans to spend working it out? Is it a snobbish one, far-removed from workaday life? What makes the character of his childhood sweetheart so unsatisfactory? What of the handling of the girl who becomes an alcoholic?

The Show-Off: What essentially is the source of the obnoxiousness in the character of the central figure? What is his trouble? Is he worth the love with which those around him view him? What of this as a picture of family life?

The Strange Woman, Swell Guy, Temptation: All three of these films present a pertinent problem: In portraying an unadmirable character, does having him die in the end make more vivid a picture of evil? (The Production Code, you know, says a wrongdoer must suffer for his misdeeds.) Or does such an ending make you sympathize with him, therefore rendering a less effective picture of evil, in fact nullifying the excellent picture of wrong-doing which has gone before?

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drunken father, girl grows up to hate liquor but determined to gain place for herself, though it requires sadism, selfishness, intrigue, evil, the while seeing to it that community knows her as model of virtue and charity, particularly devoted to the cause of temperance. . . . A *most unpleasant* film, woodenly done despite excellence of sets which create atmosphere of brawling Maine lumber town of early 1800's. It cannot resist a final sympathetic attitude toward central figure. Presents ministry in an unfavorable light, and temperance as a mild virtue compared with the greater ones the heroine lacks. **M**

Swell Guy (Univ.) Ann Blyth, Wm. Gargan, Sonny Tufts, Ruth Warrick. *Drama.* How an unscrupulous heel with a charming manner, trading on fame as daring war correspondent, is hailed as a hero when he comes to stay with plodding brother in small town, although secretly he is down and out. In the end, to all but the few who to their sorrow have realized his true nature, he is still a hero in death. . . . *Loses force as an effective portrait* that might really have said something significant on human nature by having the central figure make a final sacrificial gesture, an ending perhaps fulfilling requirements of code which says a criminal must pay, but out of key artistically. **M**

Temptation (Univ.) George Brent, Charles Korwin, Paul Lukas, Merle Oberon. *Drama.* A "woman with a past" finds the security she connived to obtain by marriage boring after she is compelled to live in Egypt with her archeologist husband. So she "falls" again, then makes supreme sacrifice to spare husband, whom she belatedly respects, the pain of discovery. . . . Film, set in exotic surroundings in the period of the '90's, is played in extremely static manner, so that it never becomes very moving. Like novel on which it is based, it is an over-romantic, *exaggerated* example of the "East Lynne" school. **M**

Till the Clouds Roll By (MGM) Van Heflin, Robert Walker. *Musical.* Jerome Kern songs presented in elaborate production numbers inserted in unexciting relation of events in composer's life. . . . The plot, as is usual in such films, has a cooked-up air, but the music comes through—often, it must be admitted, practically buried in technicolored dress and overwhelmed by personal fame of "stars" who incidentally introduce it. *Musically, all right.* **M,Y,C**

The Time, the Place and the Girl (War.) Jack Carson, Dennis Morgan, Janis Paige, Martha Vickers. *Musical.* The same old backstage plot about the vicissitudes of staging a Broadway show, portions of which make up part of the film, with its theme the time-worn conflict of classical versus swing music, in which, as usual, the latter triumphs. . . . Routine performance of a *weary* plot, enlivened only occasionally by clowning of Carson, and occasionally in rather poor taste. **M,Y**

Undercurrent (MGM) Edmund Gwenn, Katharine Hepburn, Robert Mitchum, Robert Taylor. *Drama.* How the rumors a wife hears about the mysterious disappearance of her unknown brother-in-law five years before arouse her fears, suspicions of her husband, a phenomenally successful airplane parts manufacturer, grow until stark tragedy results. . . . Based on phony premises, this is *overwrought* in the best soap opera tradition. **M**

Vacation in Reno (RKO) Jack Haley. *Comedy.* Something about a couple who go holidaying to Reno, get all mixed up with bank robbers and lawyers bent on getting them a divorce. . . . Disconnected, *very boring* farce. **M,Y**

The Verdict (War.) Sidney Greenstreet, Rosalind Ivan, Peter Lorre, Joan Lorring. *Melodrama* set in foggy London of gaslights and horse-drawn carriages. How a Scotland Yard superintendent, fired after he has mistakenly sent a man to the gallows, watches his successor face a similar test of circumstantial evidence, is instrumental in revealing solution. . . . Taut and leisurely in execution, with clues not too well hidden, this is *suspenseful* detective fare, effectively interpreted. **M**

Wanted for Murder (British film, distributed by Fox) Roland Culver, Eric Portman. *Melodrama.* Steps by which clever Scotland Yard inspector detects psychological factors which reveal identity of strangler responsible for gruesome series of murders. . . . Although audience is aware throughout of the identity of the guilty party, there is *effective suspense* in means by which the solution unfolds. **M**

A Yank in London (British film) Rex Harrison, Dean Jagger, Anna Neagle. *Drama.* What happens when a British girl of the nobility falls in love with an American sergeant while her noble fiance is home on leave but occupied in campaigning for parliament. . . . Film is a bit dated in its obvious purpose to cement British-American friendship, but its rich local color—an election in the country, London under American "occupation," etc.—is enough to make it definitely worth seeing. **M,Y**

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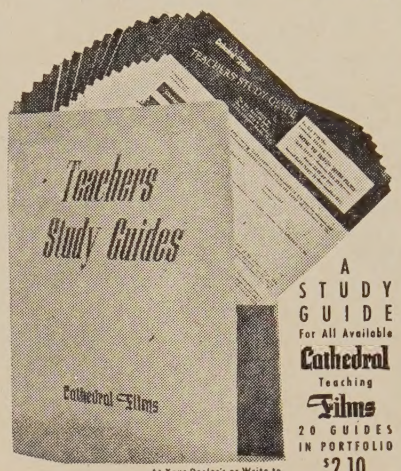

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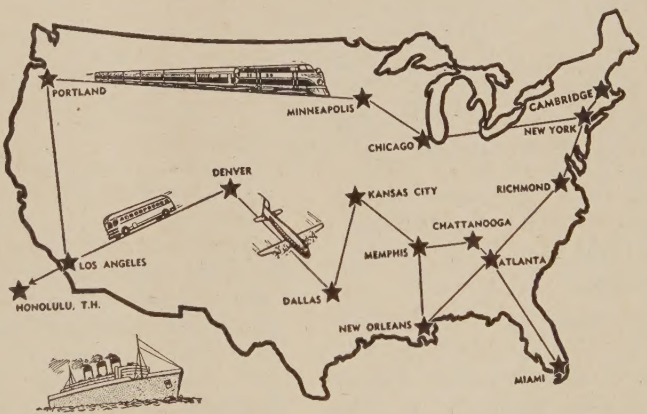

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Editorials

A Year of Anniversaries

FOUR SIGNIFICANT EVENTS in the history of Christian education have important anniversaries in this year of 1947. Let us look at them in the order of their age.

One Hundred Years Ago

An even century ago the first edition of Horace Bushnell's book, *Christian Nurture* was published. It is still a part of the required reading of nearly all classes in religious education. Discussions as to its real meaning are still creating interest in religious education circles. His book marked an epoch in religious thinking and teaching, for it set the mind of the church once and for all in the direction where the worth of the child and the supreme value of Christian teaching were to be accepted.

Seventy-five Years Ago

In 1872, on April 18, the first interchurch agency in religious education in a national field was organized—the International Sunday School Lesson Committee. The Fifth Quadrennial Convention held in Indianapolis in that year officially appointed a committee of five clergymen and five laymen to select a course of Bible lessons for a series of years not exceeding seven.

Uniform lessons had been in limited use for some years before this, but the naming of this committee gave such lessons at once a new scope and status. Within two years it was estimated that three million people were using them and in eighteen years, more that ten million. For us today, when series of lessons are so many, it is easy to overlook the powerful influence in those early days of this lesson system and its committee in binding together into a fellowship the people of all denominations. In this way much of the foundation work for the "togetherness" in which so many share today was laid.

Forty Years Ago

Just forty years ago, on January 31, 1907, a Congressional Charter for the International Sunday School Association was approved by the United States Congress during the presidency of Theodore Roosevelt. The International Council of Religious Education, as the successor of the Association, now holds that charter and operates under it.

Some reader may wonder why the granting of a charter is important enough to have its birthday celebrated; he is thinking perhaps of the ease with which fly-by-night stock selling outfits get chartered. But those are chartered by the states. Only seven national organizations have been chartered by the Congress of the United States and this Sunday school organization is one. The American Red Cross is another. It is significant that in 1907 two laymen of influence from each of twenty states thought that the Sunday school was so important that Congress should recognize it, and, more significant, that Congress agreed and granted their request.

Twenty-five Years Ago

On June 22, 1922 with the merger of two former agencies, the International Council of Religious Education came into existence.

Up to that date two organizations were giving leadership to the Sunday School and other educational forces of the United States and Canada. One, the International Sunday School Association, was primarily an agency of laymen. The other, the Sunday School Council of Evangelical Denominations, represented the denominational boards and was mainly a professional group. The merger provided an agency that, in the final words of the report that recommended its adoption, was designed to "give new purpose to every heart and added strength to every hand which is consecrated to the common task."

At the 25th Annual Meeting of the International Council, held in Grand Rapids this February, there was a special anniversary service. This closed with a Litany of Re-Dedication. To all who belong to this great fellowship of teachers of religion, this Litany will speak of their own tasks and hopes:

Let us now hold in prayerful memory all that is precious and transforming in our sacred task of Christian nurture. O God, for the holy heritage of all great teachers of religion, those whose names we know and those whose obscure but fruitful record has not been written: for the little children of the world and their hopes, for youth and its courageous self-commitments, for matured life and its resolute self-sacrifice:

We bring thee now our humble and hearty thanks.

We call to memory those teachers of religion who have meant so much to us. As we see these people at the fireside, in some small Sunday school richly blessed of thee, on a city street, let their names be spoken in our hearts now. (Meditation)

O God and Father, thou Teacher of all true teachers, for those mentors of the spirit whom each of us has named:

We thank thee, O God and bless thy holy name.

And now, accept the rededication of our entire selves to the continuing work of thy Kingdom through teaching. In this solemn commitment we now join our hearts: We who teach through the spoken word, in pulpit and classroom, at home and beside the way; We who prepare and publish widespread the printed word; We who impart an insight into the sacredness of making material gifts; We who prepare in college and seminary the leaders of tomorrow; We who carry the burdens of great decisions of trust and responsibility; We who in our homes minister to growing life.

To these tasks, with which thou hast entrusted us, we dedicate all that we are and ever hope to be.

Yesterday, Today, and Tomorrow

A Meditation on Anniversaries

Yesterday can never carry the full meaning of life in itself alone, though some have thought it could.

And the same is true of Today and Tomorrow.

For these Three get their full meaning in the ongoing relation of each to the others that is being built as Time moves on.

And this relationship among Yesterday, Today and Tomorrow is not foreordained by their nature, no matter how much we may wish it were.

This relationship is forever being built —slowly, in much pain and at high cost—by the labor of a multitude of hands and hearts and minds, everywhere.

Thus, Today is but a channel through which the Wisdom of Yesterday is preserved and greatened as it moves on to Tomorrow.

The creative God has implanted in the heart of man a deathless certainty that through these Three "an eternal purpose runs." And with it a holy faith that as men share in this purpose, they find their small selves redeemed by its greatness.

In this eternal will of God lies the meaning of the Ancient Wisdom about One who is the same Yesterday, Today and Forever.

In an awareness of these truths, let us celebrate all good anniversaries.

P. R. H.

For a Christian Observance *of* Easter

ASSORTMENT No. 22

Send "SUNSHINE LINE" Scripture-text greeting cards which express the true Christian spirit of Easter. Artistic designing, true embossing, six-color lithography, and other special effects will thrill those to whom you send these messages of friendship honoring a risen Lord. A 65-cent value, Assortment No. 22 contains seven 5-cent and three 10-cent folders, complete with envelopes and beautifully boxed, for only 50 cents!

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20 cents a dozen; $1.25 a hundred

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New Designs for 1947 With Scripture Texts

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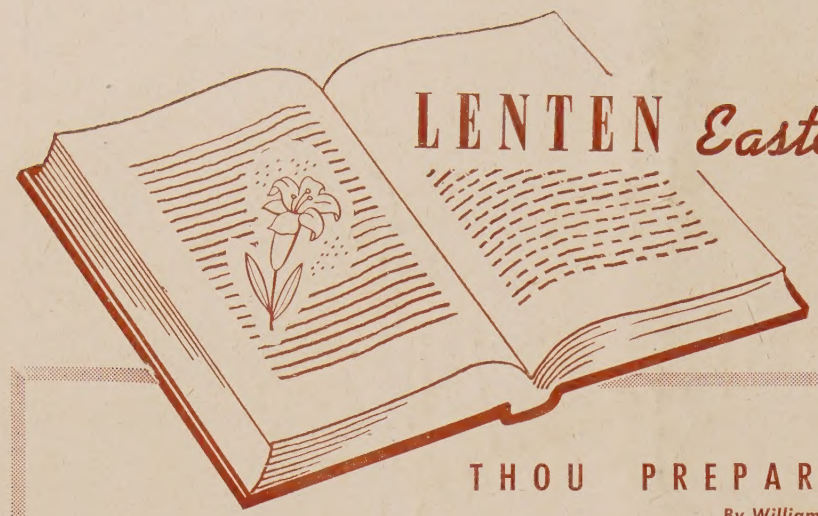

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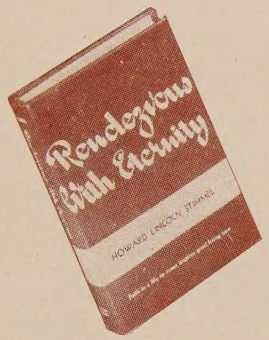

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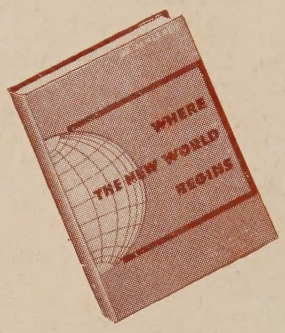

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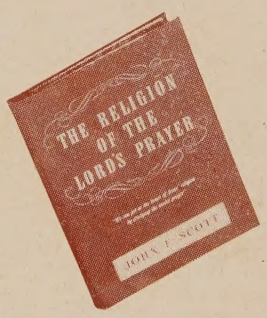

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